





EPICURUS's MORALS.

Translated from the Greek
By JOHN DIGBY, Esq;

WITH
Comments and Reflections
Taken out of several Authors.
ALSO
ISOCRATES
His ADVICE to
DEMONICUS.

Done out of GREEK by the same Hand.

To which is added, an ESSAY on
EPICURUS's MORALS.

Written by Monsieur St. EVREMONT.
And made *English* by Mr. JOHNSON.

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July 27, 1925

Comments and Reflections
By John D. Galt, Esq.
Translated from the Greek

THE CRANES
HIS ADDRESS TO
THE MOUNTAINS

37
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TO THE
Right Honourable
THE
Lord SCUDAMORE.

MY LORD,

THE Author I take the Liberty to put under your Protection, was so great a Man, that I have Reason to hope your Lordship (who is so good a Judge in Things of this Nature) will not take it Ill, that I do him the Honour to prefix your Name to his Book.

It is true, he is objected against by some, for placing the

The DEDICATION.

Sovereign Good of Life in Pleasure, which being maliciously interpreted, afforded an Opportunity to his Enemies to Calumniate him, and out of Envy and Pique suggest to the World that he patroniz'd Voluptuousness, and all kind of Excess. But he Vindicates himself sufficiently from that Imputation and Scandal, by interpreting what he means by Pleasure, and gives us plainly to understand that by the Word Pleasure, he means nothing else than the Satisfaction that arises from a peaceable and quiet Conscience, that has no Remorse nor Uneasiness from ill Actions; to which happy State, if Health of Body was joyn'd, he thought nothing was wanting to a Consummate Felicity : And to convince the World of the
the

THE DEDICATION

the Excellence of his Notions, he reduc'd 'em into Practice, and liv'd after so exemplary a manner, that there was not the least room left to Censure him on that Score; some of the worst of his Enemies, having thought it necessary for their own Honours sake, to do him Justice in their Writings.

I have annex'd to *Epicurus*, *Isocrates* his Advice to *Demonicus*, which I have faithfully translated from the Greek. I added it here on two Accounts; First, Because the Subject of both Authors is Moral, and so have a Reciprocal Analogy one to the other; Secondly, Because I had a mind to give my Country a Taste of that Famous Man's Works.

My

The DEDICATION.

MY LORD,

Having given you an Account of the Book I present you with, Custom requires I should say something with Reference to your self; But I shall not Imitate the Practice of most Authors, who Right or Wrong, swell their Dedicatory Epistles with strain'd Encomiums of their Patron, even to a fulsome Flattery; and though I need not be afraid of incurring the same Fault when I write to your *Lordship*, whose many Excellent Qualities afford so large a Field to an Orator to expatiate himself in, that I might sooner hope to Tire you with your Just Praises, than fear saying any Thing you do not more than Merit, Yet as
the

The DEDICATION.

the exactest Beauties require the most skilful Artists to represent 'em right, I shall rather chuse to own my Inability, to acquit my self duly of so great a Task, than by my Temerity and Unskilfulness disfigure your Perfections, and Rely upon my two Philosophers to convince your *Lordship* of the Veneration and Respect with which I am,

MY LORD,

Your *Lordship's* Most Obedient,

And Most Humble Servant,

JOHN DIGBY.

PRE-

The DEDICATION.

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most skilful Artists to represent
em right. I shall rather chuse to
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My Lord,

Your Lordship's Most Obedient

And Most Humble Servant,

JOHN DIGBY.

1661

PREFACE.

I*T is not in the Nature of Slander and Calumny to respect any Body; nay, it is so outrageous sometimes as to cast its Venom even on the very Throne; It insinuates it self amongst the most Vir-
tuous Societies, and frequently attacks and oppresses the most Innocent; The Deity it self has not been free from its Aspersions; and as most commonly its success depends on certain Circumstances, and the subtil Method it uses to fasten it self on its Ob-
ject, that of the Stoicks against Epicurus was of this Character.*

*The affected Exterior of these Philo-
sophers, their pretended Zeal for Virtue, the fastuous austerity of their Precepts, and the magnificent Expressions with which they cloak'd their Impostures, procur'd 'em at first some success. It is, says Demost-
henes, the peculiar Property of Calum-
ny, to scatter its Poison for some time, but at last Truth Triumphs over its Ar-
tifices, and she is destroy'd by her own Weakness.*

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The scandalous Falshood of that, with which our Philosopher was attack'd, was at length discover'd, and this great Man was below'd by all the learned of his Time; his Country honor'd him with Statues, his Opinion gain'd ground by his Writings, insomuch that Pliny reports, it was thought an honour to have his Picture in the Halls; nay, he was so far admir'd, that Persons of Distinction would have it about 'em, and on the twentieth of the Moon they celebrated a Festival in honour of his Images.

He lay'd open to the Eyes of the World, the Beauty of his Interiour, by the Rules he prescrib'd for a Good Life; He despis'd the malicious Fictions of the invidious, not thinking 'em worth confuting. Could there be occasion for any other Apology, than a Life without Reproach, and a Virtue without the least Affectation.

He has found amongst his profess'd Enemies, some Witnesses of the Integrity of his Morals. Seneca has writ honourably of him, and if the Authority of that famous Stoick, be of any weight, the most considerable Men of that Sect, did not believe, what the vulgar imagin'd to his Disadvantage. His Words are remarkable: I must own (without having the least Complaisance

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plaisance for the Common People) that *Epicurus* taught nothing but what was conformable to Equity and Reason: Nay, I dare assert that if his Precepts are duely examin'd, there will be nothing found therein, but what is of the last Austerity: *He displays all his Eloquence to evince that this Illustrious Greek is not so remote, (as is imagin'd) from the Opinion of the Stoicks, and that they have but one and the same Scope and End; differing only in Method.*

Cicero, notwithstanding his Objections to this Philosopher, shews always a great Esteem for him; and St. Austin, whose Piety and Virtue cannot be suspected; is not hurried away with that furious Zeal that possesses the Minds of some Persons, who make no scruple to condemn Epicurus, without giving themselves the trouble to examine his Morals.

This learned Doctor after a serious Reflection on all the Philosophers, declares to the Immortal Honor of Epicurus: That he should prefer him to all those that Antiquity can boast of, if he had believ'd, that in the other World, there were Rewards and Punishments.

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This Philosopher had no Knowledge of the true Religion; Paganism that was profess'd throughout his Country, and almost all over the known World, seems to apologize in some Measure for this Ignorance; But it cannot be imputed as a Crime to me, if I venture to maintain, that he led a moral Life: 'Twould be abusing the Publick Faith, insulting Antiquity, injuring the Living, and lying to Posterity; to represent a Man as a Voluptuous Profligate Wretch, whose Life was without the least Blemish, who shew'd us the Charms and Beauties of Virtue, and the effectual Means to shun Vice; who, in fine, instructed us how to make Reason Triumph over the irregularity of our Passions, and requir'd they should be suppress'd by a serious Reflection on their Dismal and Melancholly Consequences.

I must confess he gives a false Idea of the Deity, and whatever Colour he may put on what he has said, it must be allow'd to be injurious; but Cicero observes very well, that his Error proceeded from the fear he had of incurring the Displeasure of the Athenians. He asserted something Eternal besides the Deity, and consequently his Opinion therein must be very erroneous, since it is the Property of a

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Immortal Being, to admit no Sharer in that Prerogative ; and the Moment he assigns to the Atome, the Attribute of Eternity, he makes a partition of what is inseparably Gods, who neither admits of Addition or Diminution.

The Pagan Philosophers never had a right Knowledge of this August and incomprehensible Being.

Aristotle gives a very noble Idea of him, when he represents him, as absolutely necessary to Nature for its Conduct and Support, as the Pilot is to the Ship, the Master of Musick to the Choir, the General to his Army, and as the Law is to the State ; and yet he injures him at same time, since he will have the World to be Eternal. Is not that properly allowing two Divinities, and by consequence destroying 'em.

Does not Plato pretend that the Sun, the Moon, and Planets are Gods ; and as Great a loose as the Stoicks give to their lofty Expressions concerning the Author of this vast Immensity, yet they make him subject to Destiny : how Ridiculous is it, to imagine the adorable Omnipotent, to be subject to the Decrees of Fate ; and prove that there is a God only to have the

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Insolent Temerity to prefer to him the Chimerical Work of their Sage.

It is no wonder Epicurus who was a Pagan should be without Light, being surrounded on all sides with palpable Darknefs. That there is a God, is an incontestible Truth. But who can pretend to know that Truth perfectly besides the Christian? 'Tis he alone that is convinc'd of whatever those Philosophers doubted or were ignorant of: Faith is his Master, she lights him in the Dark, and makes him understand how meritorious it is to submit Reason to her; she forces him to deliver himself up intirely to her Conduct, and gives him that Serenity of Mind, which Philosophy gives, at best, but faint Hopes of; she may be said to be a Spiritual Looking-Glass that represents mysterious Objects, according as they are considered; If we bring the necessary Humility all is immediately laid open to us. There is no Perplexity or Difficulty; we immediately partake of the Felicity of the Angels; but if we are inconsiderate enough to go beyond what she represents to us, we are suddenly dazzl'd, our Pride blinds us, and all our Knowledge only serves to deceive us.

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Poor distressed Reason! Canst thou be so weak as to think the Deity the Work of a Syllogism? Canst thou ever hope to fathom what is, and ever will be Incomprehensible? To desire to be convinc'd by any human Means of the Grandeur of his Infinite Majesty, were to resemble that deceiv'd, tho' Great Mathematician, who requir'd no more than to be remov'd any where out of our Globe, to fix it in any other Situation. It is, says St. Gregory Nazianzen, flattering our selves with what we can never attain to; like the unhappy Tantalus of the Poets, who tho' near the Water could not quench his Thirst, parch'd up at the same time with a continual Drought: 'Twere carrying the mysterious Science of Numbers, even beyond the impracticable Calculation of the Grains of Sand in the Seas; 'twere, in fine, undertaking on the Wings of the Wind, to dispute with the Eagle the swiftness of flight. Nature that would not yet exist, had it not been for the Goodness and Omnipotence of him, who neither had Beginning, nor can have no End; declares in our Hearts the Existence of this adorable Being.

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It is also objected that Epicurus believ'd the Mortality of the Soul, to which we may answer, that not having (as we have) Faith for his Guide, he held that Opinion, as being a Consequence of his System; And as he had establish'd Body and Vacuity for Principles, and the Efficient Causes of Nature, he was necessitated to maintain that the Soul was not Spiritual, and so by consequence subject to a Dissolution. Tertullian himself believ'd it Corporeal: but the Reason St. Austin gives for it is, that he would have it so thought, that its Existence might not be doubted of; but it matters not what our Philosopher may have said on this Subject; Faith tells us what we ought to believe; and Anselmus says, It is a malignant Temerity to dare to oppose what she Teaches, because 'tis above our Comprehension: It is altogether absurd to determine the impossibility of a Thing, because its Existence is not sensible: It is much better, says he, to own with Humility the Imperfection of our Knowledge, and that there are many Things beyond our Penetration. The Soul, most certainly, is not a Collection of subtil Bodies, its Essence is admirable and immortal; But in Seneca's Opinion, Man partakes

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partakes too much of the Mortal, to be able to attain to the Knowledge of things that are not conformable to his Nature.

He did not believe neither that the World was made of nothing; and that must be confest to be the general Opinion of most natural Philosophers. But what System of Philosophy is there, that the Christian does not submit to the Yoke of Faith; he Glories in putting a stop to the Flight of his Genius, where he reflects that St. Paul the Apostle informs him, that he ought to despise the Tradition of Men, and the Principles they establish, when they Interfere with the Commands of the Son of God.

Epicurus maintain'd, likewise, that the Universe was not govern'd by any Intellectual Being, and that what pass'd for Regular Motions, as the Seasons, the course of the Stars, and many other Things, were only a Consequence of the first Frame: Now this must be confest to be so gross an Error, that Reason does not think it worth the Confuting. It is impossible Chance should be so constantly happy in its Effects, as to produce so many Wonders, and we need but cast our Eye upon the vast Extent of Things, and we shall discover by undeniable

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deniable Proofs, That nothing moves but by the Concurrence of him, who stood in need of nothing but his own Will to produce all Nature. Can there be any thing so Ridiculous, says St. Austin, as to take from Providence the Guidance of the Universe, since we plainly see, she discovers herself in the smallest things.

Epicurus's Errors in Physical Matters, are no Obstacle to the Integrity of his Morals; he has prescrib'd Rules for the Felicity of Life, that are full of Severity and Wisdom; he sets Prudence at the head of all the Virtues, and prefers it even to Philosophy it self.

In fine, St. Jerome has restor'd the Reputation of our Philosopher; Is it not a thing worthy our Admiration, says this Father of the Church, that Epicurus who is lookt upon as the Patron of Voluptuousness, inculcates nothing else in his Writings than, that to live agreeably, we stand in need, but of Herbs, Fruits, and simple Nourishment? And that the being too nice in our Food, creates more Pain than Pleasure? That Bread and Water are sufficient for the Body, and that high Feeding is not necessary for its Preservation? 'Tis through a vicious Inclination that we abandon our selves

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selves to excess; Eating and Drinking are intended to allay Hunger and quench Thirst, and not to flatter our Intemperance. They who indulge Feasting have generally in view unwarrantable Pleasures, whereas they who live Sobberly do not find in themselves that unruly proneness to Vice; moreover, Wisdom (which is gained only by Labour) is not acquirable in that Voluptuous kind of Life. Nature is content with little, a plain Diet appeases Hunger, and ordinary Cloathing protects it from the Rigour of the Weather; *One would almost think that this Holy Doctor had taken this Passage entirely from Porphyrius, where he speaks of abstaining from Flesh: He there relates Epicurus's Sentiments and Precepts concerning Frugality, and Sobriety, which he assures were in his Time strictly observed by the Followers of this famous Greek.*

Genustus Pletho, a great Platonick, who liv'd about Two Hundred Years since, says, that Epicurus look'd upon the Serenity of Mind, as what constituted the felicity of Life, and John Gerson taking notice of the different Opinions of the ancient Philosophers concerning this same Sovereign Good, says, that some have plac'd
it,

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it, either in Pleasure or Tranquillity of Mind as Epicurus did, whom Seneca mentions with so much respect in his Epistles; for as for the other Epicurus, Aristippus, Sardanapalus, and the Infamous Mahomet, who believ'd that the Happiness of Life consisted in the Pleasures of the Body, they are unworthy the Name of Philosophers; This famous Chancellor of the University of Paris, thought there had been two Epicurus's, although there was but one, but his Mistake proceeded from this, that he could not imagin that he whom the Stoicks spoke of, and who had been so misrepresented by several others, could be the same that Seneca speaks of with so much esteem.

But a Modern Author has set Epicurus's Doctrine in its true Light; he has done Justice to his Virtue by the fine Apologie he has writ in his Justification; but what I look upon to be most to the Honour of this Great Man, is the Approbation of him, who has nicely examin'd his Moral: This learned Successour of Gerson, who joyn'd Piety to Learning, Judgment to Penetration, and Elegance of Expression to the Solidity of the Subjects he handles, has in a few Words, made the Elogium of our Philosopher; he does Justice to the Ver-
tue

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*tue of the Pagans, and at the same time
shews the Excellency of that of Christianity,
and if he praises the one, it is to make
that shine more Gloriously which we learn
in the School of Religion.*

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E P I C U R U S.

Written by Monsieur Du Roudel.

E*Picurus* was born at a little Town call'd *Gargettum*, belonging to the *Athenian* Territory, in the Third Year of the Hundred and Ninth *Olympiad*; he was carried in his Infancy to *Samos* by his Father and Mother, *Neocles* and *Cherestrate*; Their Family which descended from *Phileus*, one of the Sons of the famous *Ajax*, being of the Number of those the *Athenian* Counsel caus'd to be Transported to *Samos*, in order to establish a Colony there, the better to Curb the *Samians*, who were at that time suspected

pected to have Ill Designs against that Republick.

'Twas here *Epicurus*, (who constantly went with his Mother to the Temple of *Juno*) learnt that *Inexpressible Piety* by the *Greeks*, call'd, *δσιότητα ἀλεκτον*, and that profound Veneration for the Gods, which since made the most considerable part of his Virtue.

This magnificent Temple, the Decency and Pomp of the Ceremonies, the Melodious Hymns, and the vast Concourse of People ; that resorted thither from all Parts, together with the Dread that the awful Presence of the Goddess caus'd, made without doubt an Impression on the Heart of *Epicurus*, as yet Young and Tender, and inspir'd him with that extraordinary Devotion, *That made him and his Mother repair to deserted and enchanted Houses, to drive out by their Prayers the Evil Spirits that haunted 'em*, *σὺν τῇ μητρὶ παρόντα αὐτὸν τὰ ἐκίδια, καθαρμοῖς ἀναγνώσκων.*

He began at the Age of Fourteen to have an Inclination for Philosophy ; and as a Grammarian was expounding a Verse out of *Hesiodus*, concerning the Origin of the Chaos, *Epicurus* ask'd him

him, what the Chaos was? Whence it had its beginning, and what Hands could dispose it into that Order, what it was in itself? nothing but Confusion. The Grammarian answered him, that the Philosophers must resolve him, as to those Points; Why then, says *Epicurus*, I'll repair to 'em, and they shall explain to me this Chaos, *since they are skill'd in Natural Causes, which thou art Ignorant of*, ἐπεὶ αὐτοὶ τὴν τῆς ὄντων ἀλλήλων ἰστούσιν.

He first frequented *Pamphilus* the Platonick, afterwards *Nausiphanes* the Pythagorean, and at last he applied himself to the Writings of *Anaxagoras*, *Democritus*, and *Archilas*, *Socrates's* Master.

He found in all of 'em something that pleas'd him; But not being satisfied with any of 'em particularly, he imagin'd it was but making a Judicious Choice of their most reasonable Sentiments, to compose a perfect System. Accordingly he did so. The Work took him up Eighteen Years to finish, which done, he open'd a School at *Mytilene*, and afterwards at *Lampsacum*.

At first, he profess'd himself only a Disciple of *Democritus*; but his Curiosi-

ty, or some Domestick Affair, causing
The Arch- him to go to *Athens*, during the Arch-
on was the onship of *Anaxicrates*, he there convers'd
chief Ma- with all the Philosophers; after which
gistrate in he made himself the Head of a Party.
Athens.

That which mov'd him to do this, was the perplexity he found *Democritus* in, who believing the Operations of Nature to be necessary, was there hard put to it to save Free-will. For altho' it be true, that Things act only according to their Causes, and that these Causes are capable of being Causes, only by Reason of others, that preceded them; nevertheless 'tis certain, there are some, that act of themselves, and are themselves the Principles of their Motions.

For Example, 'Tis true, that this Years Fruits were produced by Trees, That these Trees were themselves produced by others, and so upward for Ages past, 'Tis true, these Trees necessarily produce their Fruits, all the Conditions requisite concurring; whereas, I that write the Life of *Epicurus*, might chuse whether I would write it or not, notwithstanding I have a Pen, Ink and Paper by me, and that I have read the Ancients, and the Life of *Epicurus*,
 by

by the famous *Gassendy*. He therefore thought it necessary to admit of certain Atoms, for the Cause of the Motion of *Declination* ἐγκλίσεως, without which there would be no Liberty left to Man, that is to say, all his Actions would depend on Necessity and inevitable Fatality; from whence it would follow, that they could not reasonably be blam'd nor prais'd, and so could not be innocently punish'd, either by the Authority of Justice, or Religion.

He had another Reason to quit *Democritus's* Opinion, which was because this Philosopher did not sufficiently explain the Beginning, and End of the several Worlds, and that they who read his Works, could conceive no other Opinion than that these Worlds appear'd and disappear'd at the same time.

As this Opinion made 'em uneasy, with Reference to the Comets, which were by several of *Democritus's* Disciples, as well as those of *Pythagoras* and *Orpheus*, took to be so many distinct Worlds, which they saw plainly disappear, *Epicurus* invented so many Whirls, σὺν ἑσπερίαις as there were Worlds, in which each of 'em might suffer a Dissolution, and reassume afresh, being without any Detriment

triment to the Universe in general.

My Design is not to relate here all *Epicurus's* Notions ; what I have already said, is only to shew the Necessity he was under, to leave *Democritus's* Sentiments. 'Tis true, he forsakes him on other Scores not altogether so plausible; but that was because he was perswaded, that we ought not to be too bold in mixing Mathematical Speculations with Natural Philosophy, and that we ought rather to be determin'd by our Senses and Experience, than all the Reasonings of Men.

'Twas what made him abandon this Great Naturalist, for as no body has ever been in those Regions, as *Lucian* observes, he very reasonably conceiv'd that it was easy to make a Mistake concerning many things, without risking the Danger of being esteem'd either Ignorant or Rash.

In truth, is it not a Pity, to behold the Astronomers even of our own learned and clear-sighted Age, contesting about the bigness of the Sun? *Copernicus* makes it, One hundred sixty two times bigger than the Earth; *Tycho*, One hundred and thirty nine. *Lanspergius*, Four hundred and thirty four; and *Kepler*,
Three

Three thousand four hundred sixty nine: and this as they all think without erring a little, and what is still more pleasant, they all pretend to prove their Opinion by Mathematical Demonstration.

Epicurus was then in the Right, to say, ἐνδεχεται τὰ πρὸς ἡμᾶς πάντα, *that possibly these Things might be*, no Body knowing the Truth thereof, nor indeed any thing certain about 'em. But he is still more cunning than all these Philosophers, for he express'd in two Words, all that they labour'd to make out with so much Ostentation, and Strife. According to him, the Sun was very large, καὶ αὐτὸν in it self, and very little with respect to us, κατὰ τὸ πρὸς ἡμᾶς, by reason of its remoteness.

'Twas after this manner that he left *Democritus's* Opinion concerning the Earth. This imagin'd it to be flat like a Bason, and the other to be flat after the manner of a Quoit, but somewhat inclining towards the South Pole, and very Mountainous towards that of the North. 'Twas beyond all doubt to recover all the Particles of Fire that resulted and flew off at their fall into the *Spanish* Seas, and which rebounding,

[b 3]

reappear'd

reappear'd again at a great distance, behind those Mountains, towards the East, according to the Report of all the Mariners of those Times ; or rather it was to avoid all the Turnings and Shiftings of the Philosophers, that he seem'd to Back the Relation of those Sailors ; for as to himself, he was well enough satisfied with his own, *ἐνδεχεται, it may be so.*

Be it as it will, he did not blindly follow the Dictates of any Body in Physical Matters : and looking upon all the Questions of this Science, as trifling things, and the Work of the Mind of Man ; and only with relation to natural Happiness, he would have us consider it simply, as a proper Occupation for us, and as a Means to free us, from the Hopes and Fears that torment us. 'Twas a Pleasure to hear him, as he was well vers'd in the Opinions of the *Philosophers*, and had a Great and Noble Mind, a fine turn, and happy Expression, and that all this was display'd in one of the delightfulest Gardens of the World, amidst a Thousand Flowers that perfum'd his Auditory, his Hearers were in a manner enchanted in so pleasant a Place : and it was impossible to leave it without

without being *Epicurus's* Friend, and believing what he said.

However, 'twas without abusing his Mind, that he triumph'd in these Assemblies. There never was any Man less dogmatical than he; 'Twas always, *it seems to me; it may be so; 'tis probable,* τὰχα ἐνδέχεται, εἶναι. There was no haughty imperious Air in this Man; he never spoke any thing in a Magisterial way; and his Actions were always accompanied with Gentleness and Moderation. This extraordinary Behaviour was very engaging; all *Athens* rung of it, insomuch that Crowds of People resorted to him with Pleasure; and in a few Days *Epicurus* had more Disciples, than any other Philosopher of his Time.

This displeased those Philosophers, but particularly the Stoicks; and because *Diotimus* was the most proper Person for so bold an Undertaking, he was pitch'd upon to write against *Epicurus*: A great many of his Satyrical Letters were scattered all over *Greece*; nothing was to be heard in all the Porches of *Athens* but Infamous Reports concerning *Epicurus*, one while, that he had had to do with *Leontium*, or *Themiste*; another Time he had pass'd the

[b 4]

Night,

Night, either in Drinking or Gaming or Roving up and down the Streets ; in fine, this day they charged him with one Crime, the next with another. To all which *Epicurus* remained silent ; he considered that our Reputation does not absolutely depend on our selves, and therefore, if we injuriously suffer in it through the Malice of others, it ought not to disturb us ; the Testimony of a Good Conscience is worth a Thousand Witnesses ; and he thought he was happy enough, that he had nothing to reproach himself with ; and as Calumny sooner or later wears off ; he judged he had nothing to do but to continue his Virtuous Practices, to undeceive the World : The finest Revenge in his Opinion, was to flight the Injuries, he was loaded with through Envy, and leave it to Posterity (who would not be abused by the Factions of his Time) to do his Memory Justice, and discover the Malignity of his Enemies.

As to *Diotimus*, he was so far from being Angry with him, that he rather pity'd him, and left him to his Destiny, that had only given him Folly for his Portion ; he would frequently say, *that his Writings were more diverting to him*
than

ming than any of Aristophanes's Comedies, and
s; in that he should be unwilling to cease being
with the Subject of his Fooleries.

To When the Stoicks perceived that no-
thing was able to shake his Constancy,
and that Spight could not disturb him
in his Duty, they bethought themselves
of crying down his Doctrine, as much
as lay in their Power. Immediately
of *Epicurus* was represented an Impious
profligate Wretch, that deserv'd to be
cast headlong from a Precipice, as one
who taught his Disciples nothing but a
Criminal Voluptuousness, and Idleness.
This is saying much in a few Words;
for making him pass for Impious, was
raising against him, the whole Priesthood
of the World; and branding him with
Voluptuousness, was alarming all the Fa-
thers and Mothers of *Greece* and *Italy*,
as against a General Corrupter of Youth;
to do the *Malicious Interpretation* they put
upon his Precept of living privately and
retir'd, was no less than arming against
him, all the Magistrates, as against a Man
who prejudiced Youth against the taking
of any part of the Government upon 'em.

For his These cruel Accusations being capa-
ble of doing *Epicurus* a Great deal of
harm; he thought it advisable to
shew

shew the Injustice of 'em, for which purpose, he publish'd his Works; his *Hegeſianax*, or Treatiſe on Holyness and Piety, and his *Charidemus*, or concerning the Nature of the Gods, were esteemed by *Cicero* (who had perus'd 'em) to be ſo perfect in their Kinds, that the Pontiffs *Cornucanus* and *Scævola*, could not have writ better; and without all doubt, it was a Mortification to him, that ſome of his Friends were not the Authors of theſe excellent Works. As there are only ſome Fragments left of theſe Books, among the Works of the Ancients, I ſhall take notice of what I have learnt from them concerning 'em.

'Tis moſt certain, that *Epicurus* profeſt the Belief of a Plurality of Gods; he was daily in the Temples; he frequently offer'd Sacrifices, and was very Converſant with the Priests. In that quarter of the Town which he inhabited (which was the Old Town) there was a *Venus* done by *Alcamenus*, which by I know not what Accident, was not ſo much in Vogue as it deſerv'd; he by his Devotion and Piety ſet it in eſteem; and in a little time made it as famous as the *Venus Vrania* of *Phidias*.

I shall not take notice of his founding a Chappel at *Samos*, in the Temple of *Juno*; nor of the particular Veneration, he paid to *Apollo Epicurius*; But I must not omit (as an indisputable Token of his Piety) That being hated and envied at *Athens*, by the Generality of *Philosophers*; he had not fail'd being banish'd from the Town, as *Aristotle* was; or swallowing the bitter Potion like *Socrates*, if his Enemies could have had As sufficient hold of him, on the Score of *Religion*.

Another invincible Proof of his Piety is, that none of the Gentiles ever ador'd the Gods with the same Purity and Singularity he did. Most commonly their Prayers were selfish; they either importun'd the Blessing of some additional good, or the avoiding some impending evil; Nay, some of 'em were so irreverent in their Petitions; that the more Modest and Religious were for having the Gods prayed to after a publick manner, and with an audible Voice; to avoid the Infamy of those who should beg Impertinencies. But as for *Epicurus* as he approach'd the Gods, neither through Avariciousness nor Fear; 'Twas always with a Filial Duty, and out of an

an awful respect to their Power and Majesty ; and with a regard to the Excellency of their Nature. *Deum Colebat* (says Seneca) *nulla spe, nullo pretio inductus, sed propter Majestatem ejus eximiam, supremamq; Naturam.* 'Twas to thank 'em for some particular Discovery that Day ; for some new Attainments for being given to understand that his Friends were in good Health, or on the Score of the Publick Welfare and Peace, &c. But most commonly it was to thank 'em that he had a Trusty and True Friend ; that he was prepared for Calamities and Crosses *ἐν χαλεποῖς ὕμνῳ* *ὦ δέδ,* &c.

He was a very assiduous frequenter of the Temples, in so much that *Diocles* (who had a contrary Opinion of him) perceiving him there, could not forbear breaking into this Exclamation, *What Solemnity is here ? What a noble Spectacle do I behold ? Epicurus in a Temple ? All my Suspicions vanish, Piety resumes its Place, and Jupiter never appears so great as when Epicurus is on his Knees, ὦ πατρὶς ἱερὸν ἐφ' ὅραλμ' ἐν, &c.*

I must at the same time own, That he contributed a little to his Calumnies by his Notions concerning Providence

He

He believed the Gods led a peaceable, quiet, undisturb'd Life (in their Intramundane Spaces) in the full Fruition of a profound Security, and every way enjoying a perfect Ease, had no other Employment than *the Contemplation of themselves, and their blissful State, and thus wrapt up in their own Happiness, and fill'd with their proper Excellency, they would not concern themselves with the Government of the World, but left it entirely to take its Chance.*

But *Epicurus* thought thus only with reference to the Revolution of the Seasons, Generations, and Corruptions, and other Physical Matters. He imagined the World was Vigorous and strong enough to support and maintain it self in the state it was in. He believ'd that every thing had its peculiar Functions, and that after so perfect and easy a manner, that the Birds for Example, could fly up and down in the Air; and the Fish swim to and fro in the Water, and each in their respective Element seek their proper Food, &c. without any necessity of a Divine Providence to Guide and Direct these Motions. But as for what related to the Morals, he thought the Gods made that their Care,

as it appears by these Divine Words, 'Tis a very hard and difficult Thing for him, who by his Actions violates, and injures Human Society, to pass his Days quietly and easily; for if it was possible for him to deceive the Gods, (which it is not even in thought) and although he might impose upon Men, yet he must needs know that this cannot last always. A Surprise, a Dream, a fit of Sickness shall untie a Man's Tongue, and make him discover the Sins he has so industriously conceal'd. In fine, he that Transgresses and Commits a Crime, is never at quiet, but always restless and uneasy, and in perpetual Expectation of the Punishment he has deserv'd.

Lucretius expresses this Thought very well, so does Petronius and Lucian. Every Body knows they were all three Epicureans: Lucretius has it thus,

*Nec facile est placidam, & pacatam degere Vitam,
Qui violat factis, Communia fœdera Pacis;
Et si fallit enim Divum Genus, humanumq;
Perpetuo tamen id fore Clam, diffidere debet;
Quippe ubi se multi, per somnia saepe Loquentes,
Aut Morbo delirantes, procreare feruntur;
Et Celata diu in Medium peccata dedisse.*

Thus Englished, by Mr. Creech.

Nor

Nor can those Men expect to live at ease,
Who violate the *Common* Bonds of Peace ;
Tho' now they lie conceal'd, from Men and

[God,

They still must fear, 'twill sometimes come

[abroad ;

Since some *Diseas'd*, and some by *Night* betray,
The Wicked Actions they have done by day,
Tho hid in *Night* ; scarce *Hell* so deep as they.

Petronius. *Malé est extra legem viventibus ;*
Meruere semper expectant. [quidquid--

The Vicious never pass their Time, but ill,
Always expecting, what will follow still.

Lucian. Οὐ λήσεις ὃ θεοῖς ἐνδὲ λογίζομεθα.

You can't deceive the Gods, contrive it
[ne'er so well.

How odd soever this Opinion may
appear, it has, notwithstanding, been
received by some of our Predecessors. A
famous Author has pretended, that
God's Providence concern'd it self with
nothing but what related either to Mo-
rality or Divinity. As for the respec-
tive Members of the Universe, he
thinks they may be considered as a great
and magnificent piece of Clockwork,
that God had fram'd for many Ages,
and which of it self would last for the
intended time, without being out of
order,

order, by reason of the Skilfulness of the Workman, and the Goodness of the Work.

As to his Opinion concerning Pleasure, there is hardly such an Instance of Injustice being done to any Man, his Works have been falsified, corrupted and misconstrued; and altho' from time to time one or other has justified *Epicurus*, the *Stoicks*, who were always the most prevalent with the People, by their Hypocrisy, always found some means or other to frustrate those Vindications.

Epicurus his Notion in reference to Pleasure was this, he believed that to be happy, as far as our *Mortal Condition*, and the frailty of our Nature would permit we should enjoy a perfect *Tranquillity of Mind*, and an *Indolency as to the Body*, μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταρσάσθαι κατὰ ψυχὴν. For as we are constantly expos'd to the Revolution of the Seasons, to the Intemperance of the Air, to Business, and the Fatigues of Life, &c. 'tis a great Thing not to be distemper'd, without aspiring to a perfect Health; 'twas thus he express'd himself, to shew the difference betwixt his Opinion, and that of the *Cyreneans*.

The

The *Cyrenæans* plac'd the *Sovereign Good*, or *Pleasure* ἐν κινήσει in *Motion*; *Epicurus* ἐν ἡσυχίᾳ in *Rest* and *Quiet*; The *Cyrenæans* in the *Body*; *Epicurus* chiefly in the *Soul*; the *Cyrenæans* in the *Present*, *Past*, and *Future*; the *Cyrenæans* esteemed the Pains of the *Body* to be *Insupportable*; whereas *Epicurus* lookt upon those of the *Mind*, alone to be capable of tormenting us at *all Times*, and in *all Places*.

Now if we rightly consider after what manner *Epicurus* liv'd, there is not the least Ground to think him a Man of *Pleasure* and *Diversiōn*; most commonly he liv'd upon Bread and Water, and when he had a mind to indulge himself a little more than ordinary, he requir'd no more than a little *Cytharean Cheese*, and a Quarter of a Pint of Wine. He had contracted such an habitual Temperance, that less than a Penny a Day defray'd his Expences: and although several of his Followers, imitated him very Zealously, yet none came up so near to his Sobriety as *Metrodorus*, who notwithstanding, spent a Penny a Day. One of his Enemies speaks thus of him; 'Tis with Pleasure I make mention of *Epicurus*, that they who resort to his Habitation,

tation, as to a Paradise of Pleasure, may know, that in what part soever they come there, they must live and behave themselves Soberly and Modestly. If they repair to his delightful Garden, and propose to themselves there, all sorts of Pleasure, by reason of these Words that are Writ over the Gate: Passenger, 'tis here thou wilt find good Entertainment; 'Tis here that Pleasure is esteem'd the Sovereign Good; The Master is always ready to receive thee Courteously; but take notice of one Thing; thou must expect only a piece of Cake, and thy fill of Water. Here Hunger is not provok'd, but satisfied; Thirst is not excited, but quenched; and that, with what costs little or nothing. Is this all? Yes, and this is the Pleasure that Epicurus was charm'd with; but let us hear what he says himself, *χαῖε τῇ μακαρίᾳ φύσιν*, &c. Thanks be to blessed Nature, for having so contrived it, that those Things that are really necessary, are easily procurable, whereas those that are not necessary, are hard to be found, wilt thou support Life? have Bread and Water. Wilt thou fair nicely? Be Hungry; for 'twould be in vain to ransack the Market for Scarce and costly Dishes, either of Flesh or Fish, and whatsoever Luxury and a nice Palate might propose;

it

it shall be so far from satisfying, that it shall rather provoke an Appetite; whereas at the same time, a small matter shall suffice, if you only regard your present want. Is it not plain, that Nature has no other Drift than to appease Hunger and Thirst? It does not require an Expensive Food in any Kind, but only what is sufficient. As for my self, a slice of Cake, and a Draught of Spring Water, makes me vie with Jupiter himself, with his Nectar and Ambrosia, and not in the least envy him. For these Twenty Years past, less than a Penny a Day has kept me. Nay, sometimes, I have even lessened that, and don't allow my self what I could dispense with, in order to find out whether any thing be wanting to my Pleasure. I have from thence observed, that a small matter was sufficient for Nature, that would easily accustom it self to it. In fine, If it be the Character of the Gods to stand in need of nothing; it is the Character of a Wise Man to want very little.

This made him say of Pithocles, who had lately inherited large Possessions, and yet thirsted after others; If you have a Mind to make Pithocles Rich, you must not add to his Wealth, but confine and lessen his Wishes. This made him

say again to those who dreaded Poverty; *If you will live according to Nature you need never fear being Poor; and if you must live according to Opinion, you never be Rich; for Nature requires but little, whereas the greatest Affluence is not enough for Opinion.*

But if *Epicurus* was Temperate, he was not less Chast; *Chrysippus* as much his Enemy as he was, yet bore him the Testimony; 'Tis true, He said, it was through *Insensibility*, δι' ἀναίσθησίας, and that certainly he was Impotent.

I can't tell whether what he said was from Inspection, or whether the Stone which had tormented *Epicurus*, almost during the whole course of his Life, had not afforded him leisure to be Amorous. But this is most certain, that never any Man had a meaner Opinion of Love than he; σωουσία, said he, ὥνησε μὴ ὡδῖνα, ἀγαπητόν ᾧ εἰ μὴ ἐβλάψεν, *Love never benefitted any one, nay, 'tis much it did no harm.* In his Opinion, it was a sort of Fever, destructive to the Body in fine, a short Epilepsy. He looked upon it as a shortner of the Days of the most vigorous; and judg'd that the Gout, the Weakness of the Eyes, the trembling of the Nerves, were all cau-

ed by the Commerce with Women; and that they who desired to live in Health, or at least be free from Infirmary and Pain, ought to practice this Precept that he had frequently in his Mouth, *τεῖς ἀπορίαν, ὅταν ἀπορίαν καὶ σπέρματα* *ἑωρῆσιν*, to eat moderately, use much exercise, and to have nothing to do with Women.

Now although he allow'd his *Wifeman* to Marry upon certain Considerations, yet he always was against the illegal use of Women. There was nothing he had more in Abomination, than those common Prostitutes, who may be properly styl'd, *The Sinks of Luxury and Lasciviousness*, and who may be said to be carried away with the Torrent of their Passion. There are (notwithstanding the Depredation of Time) sufficient Testimonials in his Writings of his Aversion to such Practices, and the Severity with which he forbid all his Followers, entertaining any Commerce with Persons of that Character; but above all, the living after the manner of the *Cyniques*. All which sufficiently shews his Chastity and Modesty.

But what could be the Cause of any Bodys suspecting *Epicurus* of Incontinency? I suppose here it lies; *Theano* had assisted publickly at *Pythagoras* his Lectures at *Samos*, and *Lasthenia* of *Mantineia*, and *Axiothea* of *Phliasa*, had heard *Plato*, from whence *Themista* who was a Woman of Sense, and had a Mind to have more, thought she might without Reflection go to *Epicurus*'s Garden; No notice was taken of it at first; But as soon as *Metrodorus*, *Epicurus*'s Disciple, and familiar Friend, had taken the Beautiful *Leontium* for Concubine; Then *Diotimus Possidonius* and *Sosion*, began to Inveigh against these Women, and load *Epicurus* with Calumnies, and blacken'd his Reputation as much as lay in their Power, giving a full loose to their Inverterate Malice against him.

But the Case is plain, *Epicurus* had suffered *Metrodorus* to take *Leontium* for a Concubine because his Constitution was such, that he could not live without a Woman; both the *Athenian* Laws, and Civil Laws allowing that sort of Conversation with Women; and it seems very hard that these three zealous Stoicks should wink at *Aristotle*'s having *Herpyllis*,

Herpyllis, and yet on such small grounds, lash out so vehemently against *Epicurus*, since he was Guilty of no more, than barely tolerating in his Friend, what he did not approve of in himself.

There were not wanting Persons to vindicate *Epicurus* even in his Life-time, as *Diocles*, *Hermacus*, &c. Nay, some of his Enemies were so just as to do it, and among the rest *Arcefilas*; who being ask'd why several came over from the other Philosophers to *Epicurus*, when at the same time none of *Epicurus* his Sect were observed to go over to any other? he answer'd, *That it was for this Reason that it was an easy thing to make an Eunuch of a Man, but it was impossible to make a Man of an Eunuch.* St. Gregory Nazianzen says thus of him,

Ipſam Voluptatem Putavit præmium,
Epicurus extare omnibus Laboribus,
 Mortaliumq; huc tendere Bona omnia;
 Ac ne ob Voluptatem improbam
 Quis Crederet, Moderatus & Caſtus
 [fuit.
 Dum vixit, Ille, Dogma Moribus pro-
 [bans.

But let us consider *Epicurus's* Precept
 λαθεε βιώσας, *Live obscurely*. And ex-
 amine whether it be so pernicious as it
 is represented.

'Tis most certain, that this Maxim is
 none of *Epicurus's*, but his Brothers Ne-
 ocles, who took a particular Delight in
 a Private obscure way of living. 'Tis
 true, *Epicurus* advises not to meddle
 with the Government of the Republick
 unless mov'd thereto, by some pressing
 Cause: But then we must reflect he was
 forming his *Wiseman*, whose chief Em-
 ployment was to be that of Contempla-
 tion; for as to those who are naturally
 ambitious and covetous of Glory and
 Honour, 'tis none of their Business to
 live conceal'd; on the contrary, he ad-
 vises 'em to betake themselves to an
 active Life, by some Function or Of-
 fice in the Government, because they
 would lose their time in a Contempla-
 tive Life, Οὐ δὲ ἡσυχάζειν, &c. for
 which Reason *Epicurus* would have eve-
 ry Man examine himself, by studying
 his Inclinations, and then follow that
 course of Life that is most agreeable to
 'em. ἀγαθὸν ἐκείσταν τιτὼ ἡδονήν. The
 Good of every Person consists in what
 he delights in.

Do

Do not we find there have been *Epicureans* both of the Sword and Gown? have there not been of 'em in the *Senate*, and in the *Army*? Not to mention *Vel- lejus*, *Torquatus* and *Trebatius*, was there not a *Pomponius Atticus*, that wise and vertuous *Roman*, whom *Cicero* esteem'd beyond all his other Friends, and who seem'd to be sent into the World, only to do it Good, and to teach it how to live. It is but reading his Life by *Cornelius Nepos*, to have a perfect Idea of an honest and vertuous Man, and of the manner how the True followers of *Epicurus* led their Lives. Don't we find in the same *Rome*, *Thorius*, *Memmius*, *L. Varus*, and several other Men of the Sword; and, in fine, that *C. Cassius*, who had infallibly defeated *Augustus* had it not been for that unlucky *Stoick Brutus*, who would needs command the Right Wing, at the *Philippic Action*. From all which it is plain that *Epicurus's* Doctrine contain'd nothing Prejudicial to the Commonwealth; and 'tis as plain that he did not deserve to be censured for the Precept of living privately.

However,

Do

However, I shall say in the behalf of *Neocles*, that when he first propos'd it, he had no other View than the Welfare of the Private People of *Athens*, and those who like himself had a Mind to lead a retired and quiet Life; for in short, 'tis neither Inscriptions, nor Statues, nor Triumphal Arches; nay, not even the Triumphs themselves that are capable of making a Man Happy. Besides, How many are there who have really deserv'd them, and yet have not had them? And, on the other side, how many have had those distinguishing Marks of Honour, and yet have not deserv'd 'em? What Pains? What Tricks? What Meannesses have not been used with these People to obtain 'em? The Man who has had Three hundred Statues erected to him, has been unhappy enough to see 'em all thrown down before his Death. A small matter puts you in the Peoples Favour, and as small a matter puts you out. If you are more Vertuous, and better qualified than the rest of the Republick, you are presently doom'd to Banishment. If you get clear of that, you're accus'd straight of some other

other Crime : It is therefore, says he, much better, *to lead an Obscure and Private Life*, from whence as from a Place of Safety we may behold the Dangers that others run, without being concern'd therein ; which Mischief they incur, by their Mistake, in what Constitutes Happyness, through their Chimerical Notions.

But it is a Man's Business *to Live to himself, and possess himself*; since he is most certain, *that he must die for himself*.

Uni vive Tibi, nam Moriere Tibi.

But to return to *Epicurus*, he was not only a Man of Counsel, and Merit, but also a Trusty Friend, and an excellent Citizen, when *Demetrius* besieged Athens, and most of the Town were starved to that Degree, that a Father and Son fought for a dead Rat ; he was so bountiful as to support all his Family and Disciples ; 'tis true, the Expence was not great, for he distributed to each person so many Beans each Day, however, this was more than he was obliged to do, and he thereby gave 'em to under-

understand how moderately he would have 'em live at all Times.

This made him belov'd generally throughout all *Greece*, and particularly by his Followers, who in *Pliny's* Time were wont to meet every twentieth day of the Month, in order to celebrate the Commemoration of this Great Man.

There was not one of them that had not his Picture by him, or else engrav'd on some Piece or other, or in a Ring. There were very few among 'em but had some of his Works by Heart; Nay, there was a sort of Emulation amongst them, who should know most; one of 'em nam'd *Scyron* could recite a great part of 'em, tho' *Epicurus* had writ vastly. It is said he writ Three hundred Volumes, and what is very particular without quoting any Author. However, it is not to be wonder'd at, that his Disciples should vie one with another in the learning of 'em by Heart. There could be nothing more Polite, nothing more natural, nor more judicious; in fine, they were of a Consummate Perfection in their respective Kinds. One may form a Judgment of 'em by the Three small Epitomes that

are

are yet extant. *Cicero* says, *they sold mightily in his Time, and were held in great esteem.*

I took notice of his being a good Citizen, which must be allowed by every one, since he would never abandon his Country, although by reason of the frequent Changes and Revolutions that happen'd in it, *Athens* suffered very much, so that several Persons of Distinction and Merit removed themselves to other Towns. He endur'd without Complaining the insatiable Avarice of *Demetrius Phalereus*, and patiently bore with all *Lachares's* Cruelties, and King *Demetrius* his Pride. He constantly offered up his Prayers for the Prosperity of the Republick, and the Restoration of the Ancient Government; yet he acquiesced in the present Times, and the Governours appointed it by Providence. When these Magistrates were Vexatious and Cruel he arm'd himself with Patience and Fortitude; when their behaviour was such as it ought to be, it caus'd in him both Gratitude and Love. In fine, he was resolved to die where his Forefathers had lived and died, and accordingly he did at the Age of Threescore

score and twelve Years of a Retention of Urine, having been furiously tormented with the Stone.

It is impossible to die with greater Constancy, or rather Joy. He had the Satisfaction to have liv'd, and to finish his Course according to his Mind, leaving his School in a flourishing Condition, and being himself in the greatest Esteem, both in *Greece* and *Italy*, in both which Countries he had a great many Statues erected to him. He had served his Country and his Friends, and reflected with Pleasure on the state of Rest he was going to, in which he was to be freed from those constant Combats he had had with Ignorance and Superstition. Then running over in his Mind what had been most remarkable in his Life, and the Reflections Posterity would make thereon, he had the Satisfaction on one side, to find nothing but what was Praise-worthy in the past, and nothing but what would be glorious to him for the future. He therefore cheerfully embraced Death, as what would certainly suppress Envy and render him Immortal.

Epicurus was not mistaken in his Account, for his Doctrine was taught after his Death with more Zeal than during his Life.

It had Schools in most of the Eminent Towns of the *Roman Empire*, and notwithstanding, upon the Ruin of the Empire, it underwent the same Fate that attended all the other Philosophies, *viz.* ill Usage, nevertheless, it has ever had Professors, either Publick or Private; and since the Learned and Vertuous *Gassendus* has expounded it, it is now more in Esteem than ever.

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Epicurus's Morals

WITH

COMMENTS

AND

REFLECTIONS.

Translated from the GREEK, by
JOHN DIGBY, *Esq;*

INTRODUCTION.

WE shall often have occasion to make mention of the *Wise Man* in this Treatise, and as the Term is variously accounted for by the *Philosophers*, its requisite we should explain the Notion and Idea they had of it.

The *Wise Man* then, is he who adheres to *Virtue*, and does nothing but by the direction of *Prudence*, and consequently never acts any thing but what is Praise-worthy

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and fit to be admir'd ; 'tis the most perfect *Pattern* of the *Actions* of our *Life*, but the *Philosophers* have represented him in a different manner, according to the particular *Genius* of their respective *Sects*.

1. *Meta.* *Aristotle* will have him to be a Man that has penetrated into every thing within the *Compass* of our *Knowledge*, that has discover'd what was unknown to other Men, who is immoveably fixt, as to his *Opinion*, from the certainty thereof; who knows best how to teach the *Truth* of his *Speculations*; and who, in fine, prefers the knowledge of himself, of regulating his *Life* and governing his *Passions*, to that which has only in view the *Utility* and *Benefit* of others.

The Mind of the Wise Man (says *Isocrates*) ought to be in that serene, quiet, and calm State, that nothing shou'd be able to ruffle or disturb; he must reconcile himself to the *Times*, be just in his *Actions*, and honest in his *Conversation*; he must bear with the vexatious *Humors* of those he frequents, must subjugate his *Passions*, not be dejected in *Adversity*, nor be in the least pufft up when *Fortune* smiles: He ought to possess all these *Qualifications* so perfectly as to reduce 'em into *Practice*; without which, he is unworthy the *Title* of *Wise Man*.

Lib. 4.
Susc.
quest.

This extraordinary Man (according to *Cicero*) is he who knows how to keep his *Mind* in a just *Moderation*, and such an unshakeable *Firmness*, as shall cause a profound *Tranquility*; who never gives way to *Melancholy* or *Fear*; who prescribes *Bounds* to his *Desires*, and who beholds all that happens

pens to Mankind, whether vexatious or delightful, with so indifferent an Eye, as to be neither too much disturb'd, or pleas'd thereat. What can be suppos'd to appear extraordinary to him, who has so frequently meditated on the vast Imensity of the Universe, and that of Eternity? Can he meet with one thing in his Studies, or in the short space of Time he lives, that can surprize him, whose Mind is so continually apply'd, that he foresees, expects, and receives without Astonishment, whatever befalls him? to whom nothing is ever new, and who passes over his Life without Fright or Disquiet, in any place the fickle Wantonness of Fortune shall appoint him?

Horace (after having told us, *That the Wise Man ought to be easy in Mind, even at the approach of Death*) represents him a Man unalterable in his Resolutions, determin'd never to follow the deprav'd Sentiments of the Vulgar, and above being scar'd by the Threats of the Great; and so much Master of himself, that if the Universe was to undergo its last Dissolution, he'd behold himself involv'd in its Ruins without Fear.

“The truly *Wise Man* (says *Petrarcha*) never boasts of what he knows, because 'tis diametrically opposite to Virtue, which he ought strictly to adhere to; for he must be Wise indeed, and not be satisfy'd with the Reputation and Character of being so, but really be so: He must reflect on the vast extent of Nature, must examine himself strictly, and behold with Grief the many

“ Excellencies are wanting to an absolute
 “ and consummate Perfection in his Attain-
 “ ments, with reference to his Mind and
 “ Morals.

“ ’Tis not enough (continues the said Au-
 “ thor) to speak with Applause on all the
 “ Sciences; ’tis much more excellent to re-
 “ collect ourselves, and banish all Fear, to be
 “ more exact in our Conduct, and to endea-
 “ vour to attain an interiour Wisdom, be-
 “ cause that dissipates at once the false Opini-
 “ ons which had seiz’d our Mind, and dis-
 “ perses that insolent Temerity that prompts
 “ us on to the undertaking of things full of
 “ inevitable Danger, and makes us wish ne-
 “ ver to be necessitated to give an Experi-
 “ ment of our Wisdom, lest our Weakness
 “ shou’d be discover’d, and our Vanity ap-
 “ pear ridiculous.

De Conf. *Lipsius* defines the *Wise Man* thus, “ He’s
 lib. 1. 63. “ a Man (says he) who runs a full Career in
 “ the fruitful Plains of Virtue, who gives
 “ himself a full scope in Knowledge, who
 “ informs himself of the true Spring from
 “ whence Fear proceeds, and fortifies him-
 “ self against all the assaults of the Passions.

“ Did you ever hear (continues he) the
 “ haughty Motto of some Kings of this Age,
 “ *Without Fear or Hope*? ’Tis the true Cha-
 “ racter of this mighty Man; and he who ever
 “ can establish himself in this happy State, is a-
 “ bove all crown’d Heads; he’s in a perfect
 “ Freedom, Fortune can have no hold of him,
 “ his Constitution can never sway his Reason;
 “ he is Subject to God alone.

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The Stoicks (who are no less vain than the Pharisees among the *Jews*) have been extravagant in the Description of *their Wise Man*; the Qualifications they have bestow'd upon him, have even drain'd their Imaginations; the State they place him in, was the Work of their Pride and Vanity, and his Attributes are so many Witnesses of their Folly.

This *Man*, who had his Existence only in their Brains, is presumptuous enough to dispute Excellency, even with the Deity itself. He would persuade People, that in the vilest Slavery, He is the Only Man that bears the Scepter, that He alone rules the Commonwealth; that He is the Only O-
rator, Poet, Good Citizen, and true Friend; He dares to maintain, that notwithstanding all the Deformities of Body, He's the only beautiful Person; that in the greatest distress, He's the only Rich Man; and tho' extracted from the Dreggs of the People, He's the only Noble born.

He knew all that the rest of Mankind was ignorant of; was incapable of Lying, fixt in his Opinion, out of the insult of the Passions, and without the least dread of Torments; in short, always of an even Temper, and ever infallible.

Nevertheless, as these Philosophers reflected, that the natural Disposition of Man, caus'd in him such Motions, that if very violent and strong, were stil'd Passions, hard to overcome; and that these Sallies, proceeding from Temper and Constitution, were inseparable from Life; they bethought themselves, by certain fallacious Reasonings,

to assign to their *Wife Man* (tho' a partaker of all the signs of Human Frailty) such a habit of Virtue, as should distinguish him from all the rest of Mankind.

They were so bold as to maintain, that notwithstanding, whoever was addicted to the Pleasures of Love, to Luxury, Debauchery and Anger, were guilty: Yet the *Wife Stoick* (altho' passionately Amorous, in the highest Transports of Anger, and amidst the greatest Merriments and Feasting) was still innocent, without being subject to the Tyranny of the Passions. Can there be any thing more ridiculous than this way of Reasoning? Was there ever a Sect, where good Sense presided less? It has notwithstanding, afforded Great Men; but if it gain'd a Reputation among the *Greeks* and *Romans* by its formal Exterieur, 'twas because those Nations were pleas'd well enough with the superficial part, provided it kept the People attentive to the outward Appearance of a false Virtue; and at the same time left to succeeding Ages the Admiration of a Miracle that had never been.

De Tr. *Seneca*, who is always boasting of the Excellency of his *Wife Man*, does not scruple to own, that all the Labour that way has been mispent; and that 'tis without any Prospect of Success, that we seek after this Extraordinary Man; he deserving only to be esteem'd so, who is least Vicious.

Ep. 24. For, to come to the point; *Cato*, whom he seems to look upon as a perfect Pattern in that kind, falls short of this wonderful Character:

rafter: For Truth, that discovers in us the Weakness of our Composition, triumphs there, in spite of all his haughty Expressions. *Since the Affairs of Human Kind, says this Masterpiece of Wisdom, are totally despair'd of, let's secure Cato. This Great Man, continues Seneca, stabb'd himself mortally, and his Chirurgeons having dress'd his Wounds, he found his strength decay by the great loss of Blood, yet remain'd still so incens'd against Cæsar, that (as if enrag'd against himself) he laid violent hands upon his Wounds, and forc'd his Soul to take its flight, in Contempt of all his Power.*

Would not any-body imagin, when *Seneca* speaks after this manner, that all was lost by the Death of *Cato*, and that he was to have no less a Tomb, than the Ruins of the Universe?

Let us examin this Elogium; this *Roman* certainly was not such as the *Stoicks* represent their Wise Man. What signify'd it to the rest of Mankind, whether *Cæsar* or *Pompey* remain'd Master of the World? The separate Interest of some particular Persons were only concern'd in those great Commotions; and if *Cato's* Party had conquer'd, his Vanity might have led him to believe, that all Nations were going to enjoy a profound Tranquillity; and that Soul that hurry'd it self out of this World, to shun Subjection, would in all likelihood have been reconcil'd to Life, if it might have Ruled: If he faced Death without Fear, 'twas because the Dread he had of being a Spectator of *Cæsar's*

Triumph seem'd to him to have something in it more terrible than Death it self; and that the Hatred and Envy he bore to this illustrious Conqueror, presented to the Mind of this haughty Stoick, something frightful, even in *Cæsar*'s known and experienc'd Clemency.

Can there be any thing more extravagant than *Seneca*'s saying, that *Cato* having supported and upheld the Universe, for a long time, he could not survive its Ruin? When at the same time *America*, vastly more large than the *Roman* Empire, did not so much as know the *Romans* by Name; and *China* dreaded nothing from the Attempt of their Arms. But *Man* (says *Petrarcha*) is apt to rate himself above his Condition; and as all his Wisdom is but Folly before God, 'tis no strange thing it should be accompanied with *Vanity*.

Pride, which had its birth even in Heaven it self, had so possess'd this Great Man's Mind, that he seems to be elated without any Caution; and his End bears a proportion to his Temerity: For the true Wise Man ought to be endu'd with Humility, and not presume too much on his own Knowledge; always submitting it to Reason, and ever preserving for the Great Being of all Beings, that Religious Fear and Veneration, that is the beginning of true Wisdom.

But as we have run over the several Opinions of Philosophers, concerning the Wise Man, let us peruse what *Epicurus*, and his Followers, have left us on that Head,

M A X. I.

THE Wise Man may be injur'd sometimes thro' Hatred, Envy, or Contempt, without disturbing the Calm and Tranquillity of his Mind; because in all those Tryals he's supported by the Strength of Reason.

R E F L E C T I O N.

The highest Degree of Wisdom is to possess an undisturb'd and peaceable Mind, which is certainly the Effect of Reflection on our selves, and a sufficient Knowledge in Nature; the one eradicates our Passions, and the other having dissipated the Fears that Disquiet us, perfects and consummates our Happiness. When we are once thus prepar'd, what can in the least Molest or be Uneasy to us? For the true Wise Man beholds, as it were from a Fortress, all the Spight and Malice of Man, and looks upon it as the Effect of their Temper and Constitution, or Ill-nature, and is pleas'd to find himself above their Power by the Force of his Reason, and the Virtuous Habit he has contracted. *He is Invulnerable, says Seneca; not that he is secure from outrageous Usage, but by reason they can't alter his Mind.*

Thus we find *Thraseus*, (whose Virtue was his Crime) not in the least alarm'd at *Nero's* Anger. *Phocion* was drawn in a Cart through the high Street of *Athens* to the Amphitheatre, there to receive Sentence of Death, without the least shock to his inward Tranquillity: And *Themistocles* not being able to persuade *Euribiades*, the *Athenian* General, to give Battle to *Xerxes* the King of *Persia*; and that General (being provok'd by his reiterated Intreaties,

not

not to let slip so favourable an Opportunity of conquering;) having lifted his Cane at him, this famous Grecian serenely bid him strike; so he did, but to comply with his Request: *Man's Patience*, says Solomon, *is a Testimonial of his Wisdom*; 'tis glorious to be so indifferent to ill Usage, as not to be the least mov'd thereat.

M A X. II.

THE Acquisition of Wisdom is so solid a Good in it self, that it can never be lost.

R E F L E C T I O N.

'Tis a *Maxim* the *Stoicks* have carry'd so far, that their Pride, or rather their Folly, could not strain it higher, *Seneca* chose rather to maintain, that there were certain honourable Vices, than to acknowledge that *Cato*, who was his Idol, had degenerated from the Character of a Wise Man, when he became a hard Drinker.

Epi 50.

It had been more for his purpose to have asserted the infallibility of his Wise Man with the Reasons he uses in one of his Epistles. 'Tis, says this Philosopher, *an inward Sentiment that works so powerfully in us, as to make us naturally adhere to Virtue, and fly from Vice*; and we ought to apply our selves with the utmost diligence and labour, to root out those evil Inclinations which are in us, by reason that the Acquisition of good ones, is a lasting and permanent Good. For that Virtue that Wisdom inspires, can never be faulty. 'Tis easy, continues he, to support this Truth, by the Reflection we may make, That the Passions that

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Tyrannize most over us, are not born with us ; and so being introduc'd as Strangers, they may be banisht, to make room for more excellent Habits, which Reason fixes in us, as in their Center.

As long as *Alexander* follow'd the Precepts of *Aristotle*, all that he did was worthy Admiration ; the Beauty of his Sentiments, is discoverable in the Letter he writes to *Darius* : " 'Tis needless for you (says he) to make Acknowledgments to me, for I did not use *Sizigambis*, and the other Princesses, after the Generous manner as I did, to gain Thanks or Praise ; and much less through any Doubts or Suspicion I had of the Events of War, or out any Desire I had to make a Peace ; My Moderation was the Effect of true Honour, and a Specimen of the greatness of my Soul, which is the chief Spring in all my Actions. But the Minute he stifles these Commendable Inclinations, and that he is deaf to the Counsels of Wisdom, he ceases to be that Conqueror, who had been admir'd by his Enemy ; for his Magnanimity and Pride having overcome his Moderation, he compels the *Ammonian* Oracle to acknowledge him for the Son of *Jupiter*. And, as *Epicurus* very well observes, The vain Opinions of the Mind are so dangerous, that it was necessary this Great Monarch should be desperately Wounded, to oblige him to own he was not the Son of a God.

Was not *Parmenio's* Answer worthy Observation, and ought it not to have made him sensible of his Error ? " I Congratulate you Prince, (says he) that your Birth has been own'd by the Oracle, but I can't help pitying those who are to live under the Subjection of a King who is more than Man.

His Vanity was offended at this Liberty, and afforded him some Satisfaction in the Death of the most faithful of his Friends ; his Debauchery made him forget that he ow'd his Life to *Clytus*, and made him

him kill him unworthily for telling him the Truth; it carry'd him so far, that he wreak'd his Revenge on *Darius's* Palace, and caus'd those Illustrious Monuments of the *Persian* Kings to be burnt, after he had given Testimonials that he had Clemency enough to have pardon'd his Enemy. To be short, after he had resign'd himself up to the Violence of his Constitution and Temper, he became so immoderate in Mirth, and so dejected in Grief, that he would have courted Death, to be rid of his Pain; tho' he had so often insulted it in the Field, and had recourse to Astrologers, to make him easy in his Mind, in reference to his End.

This was an Effect of Humane Weakness, Distrust intermix'd it self whenever he would come to a Resolution. All Ages have afforded us Examples of this Truth: And, after the fall of the Great and Wise *Solomon*, who is that presumptuous Mortal, that dare Flatter himself so far, as to think he is endow'd with that Constancy of Mind, that no Accident whatever can work upon, when all Men must allow it to be a Supernatural Gift?

Nevertheless this Maxim of *Epicurus* is admirable; Can any thing create in us a Stronger Desire to possess a Good, than the Thought that 'tis of perpetual duration? And if it should happen that, after having attain'd to this high Pitch of Perfection, of which this famous *Grecian* speaks, and that through Frailty one should fall from the exact practice thereof, the very Fall it self would have this Advantage with it, by a due Repentance, as to make us more sensible of our weakness, and excite us to something still more perfect.

M A X. III.

THE Wise Man profanes the Excellency of his Profession, when he abandons Truth, and entertains any thing that borders upon the Fable; for as Philosophy is nothing else than a due Enquiry after Truth, Fiction proves an Obstacle to the Success we ought to be blest with, from the knowledge of it.

R E F L E C T I O N.

Epicurus here gives a Noble Idea of his Sentiments: He requires, that his Wise Man should be entirely devoted to Truth, and that, with all the Reason imaginable; since she may properly be said to be the most agreeable Nourishment of the Mind, and, according to *Plato*, the most essential Delight hereof, and which he ever ought to have in view.

'Tis by her means that we reduce our Speculations into Practice, and that we learn to live undisturbedly in the greatest Confusion of the World: In fine, 'tis she that (by the knowledge she gives us of things) banishes our Passions, and all our Fears. Since Knowledge is then so useful, is not *Epicurus* mightily in the right, when he requires, that Fiction should no ways intermingle with it, by reason it obstructs and hinders the true discovery thereof. A Lye, however ingenious it may be suppos'd, ought never to come out of the Mouth of a Philosopher, who in *Plato's* Opinion can never approve of such Chimerical Notions.

M A X. IV.

THE *Wise Man* is not to be form'd out of all Dispositions and Constitutions: nay, every Nation do's not afford this extraordinary Man.

REFLECTION I.

'Tis most certain, that many Things are requisite to the forming a *Wise Man*: He must have receiv'd from Nature the necessary Dispositions for this State, which seems to raise him somewhat above his Condition; and these Dispositions are so different, that they are rarely found in the same Person.

His Moderation, his Docility, and his Vivacity ought to have shewn themselves from his Infancy: he ought naturally to have a clear Conception. Is it probable, that the Knowledge of any thing can charm us very much, if the discovery of it be so very intricate and laborious?

These Qualifications would yet be useless, if he were not modest and easy in his Conversation, if he were not steady in his Sentiments, and were not endow'd with a happy Memory; without this absolutely-necessary Faculty, how great soe'er his Inclination might be for Learning, he would still remain Ignorant. 'Tis an excellent Temper must give the finishing Stroke to these different Things: A morose and vexatious one foment's evil Inclinations: And can any thing keep us at a greater distance from Truth (which is the chief aim of the Philosopher) than the Irregularity of his Mind and Morals? These Reasonings (which we have taken from *Plato*) sufficiently demonstrate the first Part of this *Maxim*; let us make some Reflection on the second.

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REFLECTION 2.

Notwithstanding the *Greeks* were in full possession of all the Sciences, which might serve for some Excuse to their excessive Vanity, yet I can hardly think it reasonable to confine the *Wise Man* to *Greece* alone; as if no other Country could afford so precious a Product.

Justin was not so prepossess'd in their Favour. 'Tis altogether surprizing (says he) to observe how bountiful Nature has been to the *Scythians*; for what this Nation could not find in the Precepts of her Philosophers, nor in the many Wise Men it had yielded, has been supply'd by Nature only; insomuch, that how polite soe'er, and Learned the *Greeks* were, they seem to be outdone (in their Morals) by these Barbarians: So true it is, That the Ignorance of Vice was more beneficial to the one, than the Knowledge of Virtue was profitable to the other.

However, *Thales* having thank'd Fortune that he was born among Reasonable Beings, and was a Man, thinks himself oblig'd to thank her also, that he was a Native of *Greece*.

Seneca makes *Epicurus* distinguish three sorts of *Wise Men*: Those of the first Rank were such as our Philosopher; whose excellent Disposition and natural Qualifications, have (without any help) trac'd the Steps of *Wisdom*. The second not being so richly endow'd by Nature, were able to do nothing of themselves; they have (like *Metrodorus*) stood in need of a Guide; but then they have exactly follow'd the Rule prescrib'd 'em. The last, such as *Hermacus*, were of another kind; they not only stood in need of one to help and assist 'em, but to watch and observe all their Motions, and sometimes to use Violence to their Mind and Temper.

Seneca giving his Opinion of these two last kinds of *Wise Men*, agrees with *Epicurus*, that *Metrodorus* was by much the more Fortunate, not to find in himself any Obstacle to his Design; but that *Hermacrus* had most reason to be satisfy'd with his Endeavours, since not having receiv'd from Nature those Parts which are requisite for this Study, he had made a shift to overcome his evil Dispositions, and forc'd 'em to give way to other excellent Qualities; by whose means he, in a manner, compell'd *Wisdom* to rank him among her Followers.

'Tis most certain, that any Country may produce Men in whom shall be found all *Plato's* Requisites: and to speak in the Style of our Philosopher, the Atom's may in their Motions, Concourse, and Agitations, take at last such Situations as form'd the Principles of the Sages of ancient *Greece*, and all the other great Personages, who without any manner of assistance, have attain'd to *Wisdom*.

There is not that Nation or People, however barbarous and unpolisht, but has afforded some Great Men, of whom they still preserve and shew some Monuments. And altho' the famous *Confucius* never perhaps so much as heard of the *Greeks*, and so consequently could not have the help of their Learning, yet he is nevertheless the *Socrates* of *China*, where his Memory is in such esteem, that there are Temples built in his Honour, which the *Tartars* (who have usurp'd that vast Empire) have preserv'd to this Day. And *Epicurus*, who was of the first Rank, would have attain'd the same Perfection he arriv'd to, by means of his natural Disposition, in what Country or Climate soever he had been born.

REFLECTION 3.

If I might be permitted (without being thought presumptuous) to add something to the Maxim of this Illustrious Greek, I should think, that besides the Temper of Body and Climate, the Knowledge of the Age he lives in, might justly be esteem'd requisit towards the formation of a Wise Man.

The Sages of the Philosophers have perform'd such Actions heretofore, as have been the Admiration of Mankind, and which in our Days would be censur'd, as Acts of Temerity, if not meer Follies.

Suppose the *Stoic's* Wise Man should now (being cloath'd only with Raggs and Tatters, and almost a Skelleton with Hunger and Famine) declare in our publick places, that he alone abounds in Wealth, that he is the only Beautiful Person, and that 'tis his proper Right to Command and Govern, would he not be a Laughing-stock to the whole World? he would be so far from being lookt upon as one of the Ancients Wise Men, that he would be reckon'd no better than an errant Fool.

MAX. V.

THE Wise Man takes care to preserve the inexplicable Blessing of an undisturb'd and quiet Mind, even amidst the Groans and Complaints that excess of Pain extorts from him.

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REFLECTION.

Wisdom is nothing else but the Knowledge of Things, and this Knowledge is the Effect of *Speculation* and *Reflection*: But our Penetration would still be useless, if we had not found out the Art of reducing our Meditations into Practice; insomuch that the Wise Man having discover'd the Secrets of Nature, and having strain'd his Mind so far as to pry into the minutest and most abstruse things, he at last found out the Cause of all the Misfortunes of Mankind, sought for a Remedy thereunto, and concluded it consisted in the steadiness of his Mind. So that his Resolution being unshakeable, by the help of his Reason, he makes Indolency the Sum of all the Pleasures of Life, slighting his Vexations, and keeping always entire that Tranquillity of Mind which constitutes his Happiness.

By these Means he is ever arm'd against the most Cruel Accidents that can befall him, so as never to be surpriz'd; and if Excess of Torment and Pain extort any outward Expressions from him, his Mind being always prepar'd, is insensible to the Attack. This made *Anaxarchus*, when the Executioners were pounding him in a Mortar, bid 'em take Courage, for they were demolishing the Prison of his Soul.

Epicurus's Wise Man is not insensible to Tortures and Pains, but he endures 'em without weakness; 'Tis then an unjust Charge from *Cicero*, *Seneca*, and several others, in their Writings, that our Philosopher, should boast, that being shut into *Phalaris's* Bull, he would cry out in the utmost Heat of the Fire, It do's not affect me, I feel nothing but pleasure. But as they were famous *Stoicks*, and had an inward Esteem for *Epicurus*, which they did not dare to discover, they labour'd all they could to make it appear, that these two Sects propos'd the
same

same End, tho' they argu'd differently as to the Compassing thereof.

What likelihood is there that *Epicurus*, who maintain'd, that the Senses could not be deceiv'd, should insinuate, that one of his own should represent that to him as Pleasurable, which in reality was full of Pain and Torture? Nay, would it not have been ridiculous, in the midst of Groans and Lamentations, to affect to uphold, that he felt nothing but Pleasure; and so give the Lye to what he had himself establish'd as absolutely infallible?

He always taught, that Pain was Pain, and that the Wise Man could not oppose its Effects, and that it was enough if he underwent with Patience those Torments, which without this Effort would have disturb'd the Tranquillity of his Mind.

When he said of *Phalaris's* Bull, It do's not affect nor concern me; 'twas as much as to say, That he had found out a Way, by the Strength of his Reason, to overcome what causes Despair in the greatest part of Mankind, and that, that Indifferency was the peculiar Prerogative of the Wise Man.

This is sufficient to shew, that he could never be guilty of saying he found Pleasure in the Raging Pains of Fire; for in the Epistle he writ a few hours before his Death, he sincerely owns the Cruel Torments he endur'd; and yet at the same time declares that Day, in which his Distemper seem'd to summons all its Strength, in order to his Dissolution, to be the happiest, as well as last of his Life. He finds a secret Satisfaction in the Reflection he makes on his many excellent Discoveries, and is delighted with the Memory of 'em; these Thoughts put him above the power of Pain, which he knew would soon have an End with his Life, and so afforded him a double Felicity.

M A X. VI.

THE Wise Man alone is qualify'd for a perfect Friendship; for the presence of his Friends does not augment it, and their absence does not in the least impair it; he knows how to preserve it, even after their Death.

REFLECTION.

There is nothing more generally us'd, than the Terms of Friend, and Friendship. We have wonderful Examples transmitted to us from former Ages of the Prodigious Effects thereof, but 'tis a long time since these excellent Rarities are vanish'd; and one may say at present, that Friendship is a meer Vision, an imaginary Notion, that is destroy'd by the first distast; 'tis for that Reason that our Philosopher maintains, That none but the Wise Man can duly acquit himself of the Duties of Friendship, by reason that the same things that compose the Philosopher, form the perfect Friend.

Friends ought to have an equal Moderation and Docility, 'tis the main support of the Commerce of the Mind, 'tis a Charming as well as Necessary Means for a reciprocal Communication of their Thoughts, and 'tis what makes 'em receive with Pleasure the Council they give each other.

A Friend ought to know how to distinguish those things which are really Valuable and Good, and those that are not; and be endow'd with the necessary Dispositions that cause this Amicable Sympathy,

pathy, which is call'd Friendship. His Conversation ought to be easy, his Behaviour without Pride; he must not be fickle in his Sentiments, and his Memory should be perfect, that no Obligations may slip out, which are the very Bond of Friendship, but above all, Sincerity must be the Basis of all these Qualifications.

This allow'd, the Maxim of our Philosopher has nothing in it that's presumptuous, for nothing but the Sage can be capable of the True Sentiments of Friendship; he's always exact in what he promises, he does not stand in need of the presence of his Friend to remind him of his Duty; Absence can make no impression upon him to forget it, he preserves the Idea of it, even after Death, and his Friend that ceases to be, lives still in his Memory.

Our Times afford nothing but formal and exterior Friends, that govern their Friendship according to their Interest or Convenience: As they dissemble when they promise, so they make no difficulty to falsifie their Word.

What a fatal Corruption is this! I don't require at the same time that any Body should imitate *Cato*, whose Love was so excessive for *Hortensius*, that perceiving him to be in love with his Wife, he gave her to him in Marriage, to satisfy his Passion.

Neither do we propose for Imitation, the Examples of *Philades* and *Orestes*, that would dye for one another; this heroick Abdication of our selves is out of season, but I would have us at the same time that we can't put in practice these things that seem impossible, not to neglect our Duty in those that have nothing in 'em Extraordinary, and at least come up to the Council of *Demetrius Phalereus*. *We ought* (says this Philosopher) *to visit our Friends in Prosperity when they desire it; but when Fortune frowns upon 'em, and that they are in Adversity, we ought to run to their Assistance, without being call'd.*

M A X. VII.

THE Wise Man ought to avoid being familiar with any Woman, whose Conversation is prohibited by the Laws.

R E F L E C T I O N.

As the Law is the Soul of the State, and that Prudence is the Guide of all the Thoughts and Actions of the Wise, *Epicurus* requires that his Conduct should make it appear, that he has that due Respect for the Laws that Prudence dictates, and as he has before given us the Character of a perfect Friend, here he pretends to shew, that the Laws of a State ought always to have for final End, the *Happiness of the People*, and that this Happiness entirely depends on their living in Unity and Friendship.

Can any thing disturb it more than Adultery? 'tis seeking a Good not belonging to us; 'tis offering Violence to Civil Society, 'tis affronting Honour, in whose defence Men often sacrifice their Lives; nothing can come near this Crime, 'tis of so cruel a Nature, as to make us take Pleasure in the Misfortune of our Neighbour; but our Religion, whose aim is to make us perfect, not only prohibits Adultery, but forbids also the having to do with any Woman, except in Marriage; out of that holy State, all Commerce with 'em is Criminal; nay, the very Desire of it is offensive to GOD, and makes us lose his Favour.

M A X.

M A X. VIII.

THE Wise Man ought to chastise and punish his Servants, but with this Consideration nevertheless, as to have a Regard to those, who by their Care, Diligence, and good Nature, deserve to be distinguish'd from the rest.

R E F L E C T I O N.

Epicurus allows his Sage the Liberty of punishing his Domesticks, because he chastises 'em without Anger, and without disturbing in the least, the State of his Tranquility; he looks upon it as a thing not only useful, but likewise just and necessary.

These Domesticks were Slaves: Reason as well as Policy requir'd they should be punish'd, by which means not only further Excesses were prevented, but good Habits also contracted, and too great a Licence curb'd, which by Impunity might have been detrimental to the Publick.

But 'tis easy to observe a distinguishing Mark of Good Nature in our Philosopher; for he expresses a Compassion for that Slave he will have punish'd; and considering him a Man as well as himself, notwithstanding his Unhappiness, which he ascrib'd to the Unaccountableness of Fortune, he orders a Mitigation of the Miseries of his unhappy State, by a reasonable Indulgence; and that some Regard be had to him on the score of his Morals and Mind.

'Tis plain, his Precepts were not meer Ideas, but likewise Practice, since by his Will he freed *Mus*, only because he had apply'd himself to Philosophy.

To speak the Truth, can any thing be imagin'd more Inhumane than a Master, whose Fury and Caprice render him the Tyrant of those that serve him? *Seneca* inveighs against the haughty Niceties of those of his Age, who disdain'd to eat, or talk with their Slaves; which he counsell'd the Wise and sensible part of Mankind to do, because (says this Philosopher) these Wretches took so much Pleasure and Satisfaction in these Tokens of Bounty and good Nature, as to recompense the Liberty they had to speak, with the Courage they shew'd in holding their Tongues in the midst of Torments, and chusing rather to dye, than to reveal any thing to the Prejudice of their Masters.

It was good Usage that Inspir'd *Catenius Philotinus* with so Generous and Noble a Love for his Master, as to make him prefer Death to all the Riches he had left him by his Testament. Most Men run Risques to gain Wealth, yet *Catenius* despis'd it so far, as to prefer to it the Memory he left to Posterity of the Love he had for his Master.

This Noble Disposition was so powerfully strong in him, that he flung himself into the flaming Pile, that was consuming the Corps of his Master, who had giv'n him his Liberty.

MAX. IX.

THE Wise Man must never yield to the Charms of Love; it never came from Heaven, its Pleasures have nothing Valuable in 'em, and if one is Unfortunate enough to be overcome by it, he ought to count it a Happiness, if he comes off without Mischief.

RE-

REFLECTION.

Epicurus having plac'd the Felicity of Life in the Calm, Peaceable, and Quiet State of the Mind, forbids his Wise Man to admit of the least Impression from this Passion; for in reality 'tis a wonderful Obstacle to the Labour and Pains he must take to arrive at this blessed Tranquillity, Love delighting in Idleness, from whence it had its Birth, Labour and Pains being diametrically opposite to its Effect.

How unreasonable were those Philosophers, that endeavour'd to persuade the World, that Love had its Origin from Heaven, since it proceeds from nothing else than the Sympathetick Dispositions of Temper and Constitution, awaken'd and stir'd up by the presence of the respective Objects.

Reflect on the Pleasure it affords, and the Uneasiness it causes, and you'll find it to be a meer *Proterus*, that is always changing his Form.

If it flatters and pleases you, alas! 'tis but for a few transitory Moments, and that the better to establish its Usurpation. It has hardly seduc'd you by its first Allurements, when on the sudden it changes the Satisfaction you receiv'd into the most cruel Torments, and Plagues you with its most raging and rigid Pains. For these Reasons our Philosopher asserts, that this Passion is in no wise beneficial, but on the contrary very pernicious, since it knows no Moderation. To be *Excessive*, is its Character, because it expects to find some Relief; but as *Lucretius* well observes, 'tis all in vain, by reason 'tis insatiable.

'Tis

'Tis reported, that *Selemnus* had so strong a Passion for the Nymph *Argyra*, that he dy'd thereof; and that *Venus* out of Pity chang'd him into a Fountain that had this Quality, viz. to wash out of the Hearts of them that bath'd therein, the most minute remains of Passion, that was uneasy to 'em. If this be true, (says *Pausanias*) this Water was more precious than Gold; and in my Opinion it might deservedly be prefer'd to Philosophy it self, whose Counsels very often have no effect in Love. Is it possible that the *Stoicks*, after having maintain'd by their Patron *Seneca*, that the Wisdom of *Cato* had receiv'd no Blemish from the excess of Wine, should assur'd us that their Sage might love, without derogating from the Severity of his Profession, countenance any wise prejudice *Epicurus* with Posterity? Should these false Professors of Virtue perswade, that a Man can be Wise amidst the Transports of Love, which is the destructive Rock of Quiet, Resolution and Happiness?

Where is Wisdom, when a Man is overcome with the dismal Vapours of Jealousie, by the Transports of a slighted Love, and by the gnawing Reflections on Infidelity? Where is, in fine, Wisdom, when a Man employs his greatest Cunning and Art, only to augment his Torment; when he sacrifices his Reason and good Sense to the Caprice of a loose extravagant Woman, for which proceeding at the same time, as he imagines himself to be a Wise *Stoick*, the rest of the World concludes him to be the greatest of Fools?

M A

M A X. X.

THE Wife Man ought not be too solicitous for his Burial.

REFLECTION.

The Superfluous Care that is taken during a mans Life, for his Funeral, proceeds only from the Side of Self-love; it looks as if he propos'd to live after Death, when he expresses so much Concern about the place that shall be the Repository of his dead Carcase: He flatters himself with Thoughts of Immortality, by these exteriour Marks; and instead of making it his Business to get a good Reformation, he entertains his Imagination with the Magnificence of the Titles that are to compose his Epitaph.

This is a foolish Presumption, that the Sage might not be tainted with; when Death has once made a Dissolution of the Parts that compose us, there is so little Room requir'd to contain 'em, that 'tis even ridiculous to be solicitous about it.

The Earth, from whence we came, is always ready to receive us, and tho' the Matter that composes our small Remains be never so precious, yet Corruption takes Care to restore us to our Common Mother; and Time, which preys even upon Nature it self, will at length consume our Tomb, tho' it were of Adamant or Brass.

This

This made *Socrates*, being ask'd before he died how he would be buried, answer'd, Conformably to the Sentiments of *Epicurus*. This great Philosopher having fill'd all *Greece* with his Wisdom, and whose Memory was never likely to be forgot, contented himself with that Immortality, and left it to the Choice of his Friends, to bury him as they should find most easy and commodious to them.

Diogenes order'd, that his Body should not be put in the Ground; and when his Friends thereupon ask'd him, if he would be a Prey to the Foxes and Wild Beasts, he answer'd smiling, No; therefore put a Stick near me, that I may drive 'em away.

The *Parthians* were us'd to expose their Dead till the Birds and Beasts had left nothing but the Bones, which they then committed to the Ground. *Aristides* was so undisturb'd at his Death, that he did not leave wherewithal to Bury him: And indeed 'twas more to his Honour, to have that Duty discharg'd at the Publick Expence. His Valour, his Justice, and Wisdom, (which made *Plato* say he was the only Man that deserv'd to be admired) were an Everlasting Monument to him. The Memory of *Artemisia's* Husband was more celebrated by the Love that Princess bore him, than by the Magnificent Mausoleum she erected to it.

There have been nevertheless some People that express more Concern for their Sepulture, than for Life itself. The *Spartans*, the Eve of the Day of Battel, were us'd to fasten to their Right Arm certain Marks, on which were engrave'd their own Name, and that of their Fathers; to the end, that if they had the ill Fate to be all slain, and their Bodies should be so disfigur'd, as not to be distinguishable, they might notwithstanding, by means of that Inscription, be restor'd to the Tombs of their Ancestors. It is recorded among the other Cruelties that *Philip* of *Macedon* practis'd towards

the Thebans, after the Victory he obtain'd against
Greece, that he took a Price of the Parents, for the
Privilege of burying their Relations.

MAX. XI.

THE Wise Man shall not study Elo-
quence in the Exposition of his Dis-
coveries.

REFLECTION.

Philosophy is an Enquiry after Truth; all its
speculations tend to this happy Discovery, and
the Mind must be continually in Action to attain
it. The great Secret is, how to husband Time,
whose Irrevocable Course sufficiently shews how
precious its Moments are: May it not then properly
be said to be lost, what is mispent in the Invention
of Expressions, that at best only flatter the
ear, and do not satisfy the Mind.

'Tis unworthy the Wise Man, to be over-studi-
ous in the knowledge of Words, and to affect to
be nice in the turn of his Periods, when he is
teaching the Truth; 'tis making it almost doubt-
ful, and even profaning its Simplicity; 'tis making
a Criminal Medley of Things Real, and those
that have their Existence, but in the Imagination.
The Philosopher therefore must not imitate the
tricks of the Orator, whose Profession, according to
Cicero, is to persuade whatever he pleases, by the
means of his Expressions, that have no Solidity in
them,

'em, and to charm (as one may say) his Auditor in favour of the Fable; 'tis an Art that Glories in deceiving, and that has not for Aim the Matter, but the Manner, and Form of the Discourse.

On the contrary, the Wise Man advances nothing but what is conformable to his Speculations; he has no other View, than to Instruct; and he submits his Words to the Strength of his Thoughts. *Epicurus* will have it, that the Figures of *Rhetoric* are altogether Useless in the Explication of the Precepts of Wisdom, which he requires should be taught without Affectation; and that 'tis better to lengthen ones Discourse, than to make use of a postrophe's, Antitheses, and the other Adrefs of the Art of Speaking teaches; for the Discourse can never be too long, when it is concerning the Nature of Things, which it explains in proper intelligible, and natural Terms.

M A X. XII.

THE Wise Man shall not Marry, nor Trouble himself with the Thoughts of Receiving, as it were a fresh Being, in his Children; not but that there are Accidents in Life, that may oblige him to this Engagement, and make him wish for Posterity.

R E F L E C T I O N.

Plato, in his Republick, ordains all Womans should be in common. One would think from thence, that he was prejudic'd as to the Constancy and Fidelity of the Sex, as well as the Difficulty

ere is to stem the Torrent of their Passions ; in-
much, that judging this to be above the Power of
Single Man, he thought of effecting it by Plu-
lities.

He play'd here the Politician, 'twas striking at
the Root of many Evils, and taking away the rac-
ing Torments that Honour causes, when it is
jur'd by their Misbehaviour.

Epicurus, without entring on the Detail of these
agues, which have something very formidable
'em, will, if possible, have his Wise Man abso-
tely avoid the Danger, by shunning the Engage-
ment.

To speak the Truth, a Wife, Children, and the
arking Cares of these things, disturb our Tran-
quillity, and only carry us into a Sea of Trouble.
Not but that Matrimony is in it self a good thing,
ay, excellent ; since it is ordain'd both by Religi-
on and the Laws, and procures the duration of ci-
vil Society ; but the Consequences thereof alter
very much the sweetness of its Condition. This
made one of the Ancients say, *That the two happiest
days of that State, were the first, and that of our
death, that freed us from it.*

Our Philosopher, that governs himself by Pru-
ence, is not so rigid, but that he admits of some
exceptions to this severe Law. He allows there-
fore of Marriage, where Necessity or Utility
seem to make it advisable ; which Indulgence is
authoriz'd by Justice : For tho' this State carries
with it something very frightful and forbidding,
there are certain junctures that really oblige us to
embrace it : And although we are sensible we act
against the Counsels of a rigid and strict Wisdom,
yet we, in a manner, free our selves from Cen-
sure, when the uneasiness that usually accompa-
nies this indissoluble Bond is sweeten'd with a
plentiful Fortune. But on the other side, a Mar-
riage contracted without these weighty Considera-
ti-

tions, runs a great risque of being unhappy and vexatious.

History (that furnishes us with many Examples of its fatal Consequences) affords us some Instances, and those illustrious ones too, in its favour. *Caritbo* had so tender and passionate a Love for her Husband *Jovinian* the Emperor, that the b holding his Triumph, prov'd the innocent Cause of her Death; this Princess being overjoyed that her Husband was return'd Victorious over his Enemies.

The History of *Germany* makes mention of a Town where there was as many Heroines as War-men. *Weinsberg* having been besieg'd and taken by *Conradus III.* all was to be sacrific'd to the Fury of the Conquerors, the Women only excepted, who were permitted to go off; and having obtain'd Leave to carry what they would along with 'em, Love, that is otherwise effeminate and weak, furnish'd 'em with so much Strength that they took their Husbands upon their Shoulders, and their Children in their Hands; which unexpected sight so disarm'd the Emperors Anger that the Men were no longer look'd upon as Criminals by him, because their Wives had prov'd virtuous.

MAX. XIII.

THE Wise Man ought never to drink to Excess; neither must he spend the Nights in Reveling and Feasting.

REFLECTION.

The *Stoicks*, notwithstanding they were in themselves convinc'd, that the Weakness of Man was such as render'd it impossible for him to attain to that sublime pitch of Perfection, to which they affected to raise their Wise Man, have nevertheless us'd their utmost Efforts to support this Idol of their Vanity.

They have endeavour'd by false Arguments to prove, that he was infallible, tho' addicted to all the Failings the Weakness of Mankind could subject him to; they have given us to understand, that this Masterpiece of their Pride might be involv'd in the Pleasures of Love and Wine, without the least blemish to his Wisdom.

Seneca reproves *Zeno*, for endeavouring to vindicate his Sage from the imputation of Drunkenness, because he was intrusted with the greatest Secrets; and that such a Man, altho' surpriz'd by the fumes of Wine, could never be censur'd as a Drunkard. 'Tis in vain (says this Philosopher) that you strive to prove that the Wise Man, in the midst of the Transports of Wine, can still preserve an Equality of Mind; you might as well pretend, that having taken Poison, he should not be liable to Death, and that in the profoundest Sleep, yet he was still awake. Can you disallow (says he) when you observe his tottering and stumbling Walk, his stammering and imperfect Speech, that he is overtaken with Wine, nay, really Drunk?

Is it possible that the Impudence of the *Stoicks* should remain so long undiscover'd, and that they should have any Success in the Impostures and Lyes they publish'd to the prejudice of *Epicurus*, whose Virtue shin'd as bright in his Actions as in his Writings? Surely these false Professors of Wisdom, made account that Posterity would be very credulous,

lous, when they deliver'd themselves with so little Caution.

The same *Seneca* styles *Zeno* the Head of an intrepid holy Sect, and afterwards he reproves him for maintaining captiously, that Drunkenness made no alteration in Wisdom; in that very different from *Epicurus*, who absolutely forbids all Excess of Wine. He has only permitted those Entertainments of which he speaks in his Testament, where he takes Notice that he us'd to have 'em in Memory of his Father and Brothers, and ordains the same Practice in Favour of his own, by reason they were so contriv'd that the Mind was more nourish'd than the Body. 'Tis during these innocent agreeable Freedoms, that the Soul communicates it self in a special manner; they are as it were the Bond of a Wise Conversation, wherein is discours'd with all the Mildness possible, concerning Nature, whose most abstruse Secrets are enquir'd into; our Behaviour and Manners are likewise consider'd. Here, according to *Horace*, they discuss'd the Question of the Sovereign Good of Life, whether Riches could lead a Man to that Felicity, and whether Virtue did not constitute that happy State.

M A X. XIV.

HE shall not take upon him the Administration of the Commonwealth.

R E F L E C T I O N.

He may be look'd upon as exempt from all the Tyranny of the Passions, and to have a certain
mark

mark of a true Tranquility, that can behold Dignity and Honours, without desiring 'em.

The Ambitious seek after 'em, to sooth their Vanity and Pride; the *Vindictive*, to satisfy their Revenge; the *Cholerick* to exercise with impunity the Fierceness of their Temper; and they that are hurry'd away with blind Love, that they may place upon the Throne the Object of their Passion.

How charming it is to be so much Master of himself, as to regard with an unconcern'd Eye these trifling Honours! how delightful must it needs be, to be free from the Inquietudes and Uneasiness, that are inseparable Companions of those that labour to set themselves above the rest! how ravishing to enjoy the interior Pleasures of the Wife, and to be to ones self, ones own proper Felicity!

This Generous Contempt of the Honours that accompany the Administration of Governments, is once more a certain Mark, that one has overcome Humane Weakness.

How full of Prudence is this Maxim! and how dangerous a Rock does the governing a State prove to the Wise Man! for he has then a double Task, being taken up, not only with the study how to preserve the Calm of his own Mind, but also how to procure the quiet and ease of others; he shall put in Practice all that the most consummate Prudence, and most refin'd Policy can suggest, and yet if Fortune, who over-rules the Event of Things, shall oppose his glorious Undertakings, he shall be judg'd faulty, and as it were accountable for her Injustice.

Alcibiades was no sooner forsaken by this unaccountable Goddess, than his fellow Citizens (not being able to ascribe to his ill Conduct the ill Success of the War) charg'd him with Impiety, as if they could arm against him both Religion and the Gods: he was forc'd to fly, to escape their Fury;

but his Adversity serv'd only to make him more illustrious, for he perform'd so many fine Actions, that the *Athenians* were forc'd to recall him. They went out to meet him ; having with 'em the same Gods, whose Thunder they would before have drawn down upon him, they forgot the Losses they had sustain'd in *Sicily*, as well as that of their Fleet; and having made him very Magnificent Presents, they chang'd their Injuries into Publick Applause, and their Imprecations into Prayers for his Posterity.

As there was no Medium in the Happiness of this Great Captain, so Fortune knew none in her Persecutions, and if she rais'd him one while to the highest pitch of Glory, 'twas in order to treat him afterwards with the greater Inhumanity, for he having afresh incurr'd the Hatred of the *Athenians*, and appearing so formidable even in his disgrace, that they who pursu'd him (by order of those who had usurpt the Government) did not dare to attack him with open Force ; they set Fire to the House where he lay, and so burnt him in his Bed.

The Wise Man therefore ought never to hazard his Tranquillity for the sake of Honours, the Elevation to which may ruffle and discompose it, 'tis buying that splended outward Appearance at too dear a Rate ; he ought much less to thirst after being Prime Minister to any Prince, that Function being more dangerous than any other ; for he has not only the Prince, but the People to censure his Actions, and it is very difficult to keep up to an exact Medium between those two Extreams.

A Blind Obedience to the one, shall often make him incurr the Hatred of the other : If he endeavours to gain the Good-will of the People, Envy immediately represents him to the Prince as an Ambitious Person, who conceals his evil Designs under the specious cover of the Publick Good ; But this

Maxim

Maxim only opposes the Ambition of the Subject, without obstructing in the least the Choice of the Sovereign.

M A X. XV.

HE shall not live after the manner of the Cynicks.

R E F L E C T I O N.

Although, according to our Philosopher, Nature is the true Guide we ought to follow in the pursuit of Happiness, he requires nevertheless that she should go hand in hand with the Laws, and that Decency that ought to be observ'd in Civil Society. This made him censure the Behaviour of the Cynicks, who made their Impudence the chief Characteristick to distinguish 'em from other Men, making the Happiness of Life to consist in the imitation of what was filthy, even in the Brutes.

'Tis very well known, that *Crates* and *Diogenes* have made Profession of Beastly Impudence, even in publick Places, in which they have not been ashamed to do those Actions, that ought to have no other witness than the Night and Darkeness. To this Pitch did they carry this false Notion, That Nature ought to be the Guide and Rule of all their Actions.

M A X. XVI.

HE shall not Beg for a Livelihood, but if Neceffitous, he may teach Philosophy, to subfift by.

R E F L E C T I O N.

Poverty, according to *Horace*, renders us ridiculous; and altho' *Epicurus* requires, that his Sage or Wise Man should be above the Affronts of Men, yet he cautiously forbids him to give Occasion for any Contempt of his Profession.

Wisdom, tho' it ought to be satisfied with its peculiar and proper Advantages, should not be expos'd to the Indignities of a Neceffitous Want. His Prohibition is by so much the more reasonable, that he always maintain'd, that Man stood in need but of a small matter for his Subsistence, and that therefore the Wise Man ought never to be reduc'd to that Extremity, which may reasonably be counted the greatest of Evils.

In fine, if cruel Fortune should deal so rigorously with him, as to make him want Necessaries, and by that means endeavour to disturb the Tranquility of his Mind, he must then summons the whole strength of his Virtuous Habits: And that he may triumph over his Unworthy Fate, he must have recourse to the teaching Philosophy, to supply his Wants, that he may receive from her wherewith to support Life, as well as to compose and calm his Mind.

M A X.

M A X. XVII.

IF he should, by an Accident or Misfortune, become Blind, that Affliction ought not to make Life tedious to him, or impair his Happiness.

R E F L E C T I O N.

Epicurus, who pretends that his Wise Man shall never depart from the Precepts of Wisdom; that his Reflections have plac'd him above all Misfortunes, insomuch, that if the Universe were to swallow him in its Ruins, he'd share the Calamity without any disturbance to his Mind; will not have it to be in the power of any thing to make him lose the Severity of his Profession: So that if he were depriv'd of his Sight, he ought to bear it as a Natural Accident; and having lost the benefit of the Eyes of his Body, apply himself more studiously to Speculation by the Eyes of his Mind.

He will have his Sage happy in all Circumstances, even in the very worst; that his Mind be quiet and undisturb'd amidst the Horrors of Shipwreck; in fine, that he be intrepid, and that the constant Reflection he shall make on himself, be the Source and Spring of his Indolency.

Thus, we see, the Fortitude of *Callisthenes* was admir'd by all Men: When *Alexander* would cause himself to be ador'd, after the *Persian* manner, this Philosopher was the only Man dar'd to oppose it, and remonstrate to that Prince, That

that Action, tho' approv'd of and practis'd by those he had overcome, was unworthy him and his victorious Army. *Alexander* was so transported with Rage hereat, that nothing but the inexpressible Tortures of this *Captain* and *Philosopher* could appease him; he therefore caus'd his Ears, Nose, and Lips to be cut off, and having disfigur'd all his Limbs, order'd him to be shut into a Cage with a Dog, and in that deplorable condition caus'd him to be carried up and down, as a melancholy Spectacle of his impotent Passion and Fury.

This wise *Macedonian* did not express any more Uneasiness in this dismal state, than when in his profound Speculations, and greatest Favour with his Prince; he appear'd as magnanimous as when he fought for this ungrateful King; and, to finish happily his unspotted Life, he made a School of the Place of his Torment, and to the last Gasps in a manner instructed *Lyfimachus* in the Precepts of Virtue and Wisdom: He had no Thought of putting an End to his Tortures; he pleas'd himself on the contrary with the Tryal of his Constancy, that would have continued longer the Subject of Admiration, had not his generous Disciple (being astonish'd at his Heroic Steadiness and Resolution) put an End to his Pain, by Poison, which he gave him, as an Acknowledgment for his Instructions.

The Wise Man must be immovable to all the Accidents of Life, and be satisfied and contented in that State and Condition that provokes Despair in Vulgar Souls; and so far from freeing himself by Death, which would argue the Loss of his Tranquility, and that he gave way to Human Weakness, that he must preserve his Life, enjoy that Felicity which he has acquir'd, and make use of the Loss of his Eyes, to give the greater Liberty to his Mind.

MAX.

MAX. XVIII.

THE Wise Man may be sad on certain Occasions.

REFLECTION.

This Maxim is an undeniable Proof of *Epicurus*'s Sincerity ; he permits his Sage to afford nothing to Grief and Sadness. *Seneca*, tho' a sick, blames that Hardheartedness that would leave us insensible, and incapable of any tender affection : 'Tis nothing, says he, but the want of a trial, that makes these haughty Indifferents ; should we but make 'em sensible of her Strokes, by the loss of something very dear and valuable to 'em, she would force from 'em a Confession of this Truth.

The Wise Man, by this Sadness, shall no ways depart from his happy State, if he does but take care to observe an exact *Medium* in his Complaints.

MAX.

M A X. XIX.

THE Wise Man may be accus'd, and brought to Judgment.

R E F L E C T I O N.

The Wisest of Men is not shelter'd from Injustice and Envy; he may be Calumniated, but true, but it shall not work upon him, because he knows his own Probity, and Virtue; and Malice, whose Current he cannot stem, is not capable of discomposing his Tranquility; so that tho' he be brought before a Judge, and that he be cast by Interest and Contrivance of his Enemies, his Innocence shall still be a sufficient Buckler and Protection to him, every way impenetrable to his Adversaries, and his Steadiness of Mind shall make him look with Contempt on all the Tricks and Artifices, that have been us'd to oppress him.

Socrates, whose Wisdom was approv'd and applauded by the Oracle, was condemn'd, 'tis true; but Time shew'd the Injustice of his Sentence; the Judges were punish'd, and the *Plague* it self seem'd to revenge his Quarrel; his Country erected Statues to him afterwards, and ador'd his Memory.

The Body, says *Sophocles*, may perish, but *Virtue* is above the Power of Death, for she knows no other Bounds than Immortality.

M A X, XX.

HE may write Books that may immortalize his Name, but he shall not meddle with Panegyricks.

REFLECTION I.

The Attainments of the Wise would be of little Use, if they did not transmit 'em to Posterity, which could not be a competent Judge of their Merit, if they had not taken care to convey to it never-perishable Fruits of their Labour.

Our Philosopher (to whom, in the Opinion of *cretius*, we are more oblig'd, for the Remedies he has taught us against the accidental Misfortunes of our Life, than we are to *Ceres* and *Bacchus*, for teaching us the Art of producing Wine and Corn,) will have us hand down to Posterity our Acquisitions and Improvements.

'Tis by the Monuments of Illustrious Men, who have distinguish'd themselves by the Strength of their Mind, that the Learned have been excited to follow their Example, and improve their first Discoveries.

'Tis therefore that *Epicurus* counsels his Sage to meditate in his Closet, and there to run over the vast extent of Immensity; and as the irrecoverable swiftness of Time ought to make every Moment thereof precious to us, he confines him to the pursuit of Things that are solid, and forbids him having any thing to do with those Subjects where

where the Expression seems to be more regarded than the Substance.

A *Philosopher* ought not to seek to Eternize his Memory by an artful and well-compos'd Speech; he should not, according to *Seneca*, imploy much Time in the curious study of Words; his Business is to reform our Manners; he must write for the information of the Mind, without amusing himself with what may flatter the Ear.

REFLECTION 2.

'Tis certain that a Panegyrick is a Curious Work, when it has no other aim, than to do Justice to Virtue and Truth; which tho' they are of such a nature, as to receive no Advantage from the Splendor and Brightness of Words, and that they find their greatest Praise in their respective Actions, yet it cannot be deny'd, that so apply'd, it is a most excellent thing. But for the most part we praise, that we may be prais'd ourselves, or rewarded; we set out exterior Virtues under which shall lurk greater Vices, insomuch that many times the very Essence or Soul of a Panegyrick shall be nothing but Flattery and Untruth.

What Credit can we give to him that sells the Beauty of his Expressions, and brightens and sets off, by a fine turn of Period, Actions in themselves blame-worthy, racking his Mind, only to shew the servile Character thereof?

Eloquence is a dangerous thing; if it is sincere it creates Enemies; for, as it magnifies and augments the Illustrious Subject, so it swells and enlarges the Vicious one.

If the *Roman* Orator had been less eloquent in inveighing against the Vices of *Anthony*, he had not

all likelihood stirr'd up his Revenge so far, as
be no otherwise pleas'd, than with his
Head.

The *Art of Speaking* always carries things to
excess: In the Emperor *Tiberius's* time she lent
her finest Strokes, to applaud all the Actions of
that Prince, who at the same time laugh'd at his
flattery. Under *Nero* it was made use of to
commend to the Gods the happy Time of *Pop-*
pea; and afterwards, to make the Apotheosis of
the Daughter she had by that unworthy Empe-
ror.

History, in fine, relates, That *Hegesias* the Phi-
losopher was so powerfully persuasive an Orator
in the Unhappiness and Misfortunes of Life, that
most of those that heard him laid violent hands on
themselves: 'Twas for that reason that *Ptolomy*
commanded him never to speak on that Head.

M A X. XXI.

THE Wise Man must have a due Care
of his Family, and foresee what may
happen, without Avarice, or too eager a
pursuit after Riches.

REFLECTION.

Prudence, in *Epicurus's* Opinion, has something
superiour to Philosophy; 'tis this eminent
virtue that guides and steers all the other Know-
ledges

ledges of our Mind, for the greater Felicity of our Life: Wherefore he ordains, that She shall ever be the Rule, and as it were the Directrix of all the Thoughts and Actions of the Wise Man; he does not think it sufficient, that he should have discharg'd his Duty for the time past, in reference to his Family, that nothing can be reproach'd him on that score, unless he by a due Foresight provide for the future: But he must not, in order to effect this, be avaricious, nor be too eagerly bent upon Riches. He requires, he should know the Rule that Nature has prescrib'd for the right use thereof, and that he should cover 'em only to avoid a pinching Necessity.

How different is this Vice of *Avarice* from others! The *Luxurious* Man spares nothing, to gratifie his Palate; the *Lover* grudges no Expence to satisfy his Passion; but the wretched *Miser* does not so much as know how to make use of his Wealth.

To be short, the Avaricious Man banishes all just Proceeding, to follow his own odious Inclination, which is meerly to enrich himself: Which Practice is diametrically opposite to the Dictate of true Wisdom.

M A X. XXII.

HE shall be prepar'd against all the Attacks of Fortune.

R E F L E C T I O N.

Fortune is the bitterest Enemy the *Wise Man* has; and as the major part of Mankind are her slaves, and worship her in her Inconstancy, she seduces these, and levels her Mischiefs at more noble Objects.

She knowing by Experience what she can do, makes her temerarious enough to assault those heads that are grown grey in Speculation, and she never despairs sinking, by the violence of her storms, even those that teach us the Art of Tranquillity.

'Tis therefore against Her that the *Wise Man* ought to double his Caution. If she smiles upon him, 'tis a Snare she prepares him, that he may when his own Merit draws those Presents from her, and that he may become blind with the Vanity of *Self-love*.

How dreadful is this false Deity! Her greatest favours ought to be suspected, since they can transform a reasonable *Wise Man*, into a proud haughty Fool; and that the Fury of her Attacks may wrest from the Sage himself, that precious calm and Quiet of Mind, in which consist all the charms of his Life.

He

He must therefore summons all the Strength of his Reflections, to defend himself against this profess'd Enemy of his Rest ; he must receive her Presents with Indifferency, and arm himself more against her Careless than her Displeasure. She ought to be more suspected by him when she flatters, than frightful in the time of her Anger. If she begins to rage, he must encounter her with all the Resolution possible ; her most cruel Evils don't concern us ; she can take nothing from us but what depends on her ; as for Wisdom, as the Fruit of our Meditations, 'tis our own property, Good, and no ways subject to the Fickleness of her Empire.

Socrates, who had submitted to his Reason his natural Disposition he had to Intemperance ; was look'd upon as a perfect Model of a Virtuous Life ; who had had the Testimony of the Oracle to witness his Wisdom ; receives the Injuries of Fortune with the same Unconcernedness as he receiv'd the Encomiums were given him. Whether he is teaching the Rules of an exact Morality, whether he is answering his corrupt Judges, whether he is receiving Sentence of Death, or swallowing the Poison, he is still the same *Socrates* ; that is to say, calm, quiet, undisturb'd, intrepid in a word, wise to the last.

Boetius, who had seen his Family in the highest degree of Honour, without being puff'd up with his Prosperity, foresaw its Ruin with Indifference and suffer'd Death without any more than a decent Concern.

Cæsar beholds his Murderers with their Daggers in their Hands, and yet at that instant his Thoughts of Death don't busie his Mind, but in that Manner only, how *Cæsar* ought to die : He therefore summoneth (in that juncture) all that Wisdom had taught him against Fortune ; Prudence informs him, he cannot fly from what was inevitable.

ble ; Magnanimity makes him sensible, that Great Men have at any time liv'd long enough when Death calls 'em ; and Justice inspires him with a sort of Concern, for the Ingratitude of him he had adopted for his Son.

Nothing alarms the Wise Man : The sight of Racks, (says *Seneca*) the loss of his Estate, the desolation of his Family and Life it self, that is wrested from him in the utter destruction of his Country, are not capable of impairing this Heroic Virtue which he owes to his Meditations. He enjoys, in the Opinion of this Philosopher, an entire Liberty, and is inviolable ; his Constancy cannot be shaken, and he is well prepar'd against all extraordinary Emergencies, that they cannot in the least alter the state of his Mind.

M A X. XXIII.

HE shall not seek the Friendship of the Peevish and Morose Man.

R E F L E C T I O N.

Friendship, when contracted with all the necessary Circumstances, is one of the greatest Consolations of Life ; we must then suffer our selves to be hurry'd away by any suddain Inclination ; but we must examine well the choice we are going to make, we must study the Humor and Manners of him with whom we intend to have this Commerce ;

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but above all things, we must take care that he be not of the number of those melancholy Hypochondriacks, whom nothing can please; who seem to have Eyes only to look ascew, who speak only to find fault, and who are, in fine, of so difficult and morose a Temper, that no-body can do any thing to their Satisfaction.

If we have not these Considerations, instead of a trusty Friend, we shall be sure to find a censorious Critic; and instead of Consolation in our Misfortunes, we shall receive the severest Reprimands. Nothing, in *Seneca's* Opinion, can prove a greater Comfort to the Mind, than a Friendship accompany'd with Fidelity and Mildness: Is it not a mighty Blessing, to meet with one whose happy Dispositions and Qualifications render him worthy of being, as it were, the Depository of our greatest Secrets; and who has so fine and noble a Soul, that we fear his Indiscretion less than our own? The sweetness of his Conversation shall allay our Grief; his Advice shall serve us in the Conduct of our Affairs, and the very Sight of him shall dispell our Cares.

MAX. XXIV.

IF he endeavours to get a good Reputation, it shall be chiefly in order to screen him from Contempt.

RE-

REFLECTION.

Wisdom alone, is what constitutes a happy and quiet Life, she is the final End of our Enquiries, she is the fruit of our Watchings; in short, she is a certain Refuge against the Tyranny of our Passions and Fortune: After this glorious Acquisition, nothing is capable of flattering the Sage.

Whatever Men generally behold with Envy, are to him indifferent Objects; he pities those whom Ambition, Pride, and Riches have allur'd by the deceitful Appearance of false Goods; he is contented with the Testimony of his Conscience: The having establish'd a good Reputation adds nothing to the happiness of his State, which, in *Epicurus's* Notion, is such as is neither capable of Diminution or Augmentation; and as Reputation contains nothing that can satisfy the Wise Man, he looks upon it as a thing merely requisite to shelter him from Contempt.

MAX. XXV.

THE Wise Man shall reap more Benefit, and take more Satisfaction in the publick Shews, than other Men.

REFLECTION.

'Tis most certain, that the Satisfaction of the Wise Man chiefly proceeds from the Condition, or State of his Mind: If he assists at the publick Divisions, do's he not there taste all that a serious Reflection has most excellent in it? He there observes the different Characters of the Spectators, he can discover by their Looks the effect of the Passion that moves 'em, and amidst the Confusion that reigns in those places (which is still greater in the interior of them that form those tumultuous Assemblies) he has the Pleasure to find himself the only Person undisturb'd, and in a State of Tranquillity.

To speak the Truth, most of the Great Men that have delighted in these publick Spectacles, have generally propos'd to themselves other Pleasures. If *Pompey* built a magnificent Amphitheatre, 'twas in order to embellish *Rome*, and flatter his Vanity with the thought of leaving to Posterity that sumptuous Monument of his Grandeur; and to behold, as it were at one View, all the Slaves of his Interest and Power.

M A X. XXVI.

Vices are unequal, and have their distinguishing Differences.

REFLECTION.

This Maxim is directly opposite to the Paradox of the Stoics, who as they maintain'd, that all Virtues were equal, so neither did they allow of any difference in Crimes.

The Sentiment of our Philosopher is infinitely more conformable to good Sense and Religion: How can any Man pretend to assert, that he that's guilty of Parricide, is not more Criminal than he that has committed a simple Theft; and as *Horace* very well observes, rediculing the *Stoics*, Shall he that has stole a Cabbage be counted equally guilty with him that has rifl'd the Temples.

MAX. XXVII.

Health, in the Opinion of some, is a precious thing; others rank it among the indifferent.

REFLECTION I.

The first part of this Maxim is one of *Epicurus's* principal Decisions, who pronounc'd Health to be the second Happiness of Life. In reality, this happy Disposition of the Body, supported by the Tranquility of Mind, which is the main and chief

Felicity of Man, affords him a perfect Enjoyment of all his Faculties ; he speculates, he acts, and without interrupting the course of his Thoughts, he reduces into Practice all that his sublime Genius can discover.

'Tis a difficult matter for the Mind to apply itself to Meditation with the same vigour and success, if the Body be afflicted with any Distemper : 'Tis enough if it can effect in us such a Disposition as shall enable us to bear with Patience the Evil we lie under, and that it endeavours not to be infected by the disorder of our Body.

Health, therefore, may justly be esteem'd a *precious and valuable Thing*. The greatest part of the reasonable World have always look't upon it as such ; and several Eminent Men have bestow'd Elogiums on it. *St. Austin* (as I have observ'd in my *Preface* to the Traduction of *Lucretius*) says, That most of the Wise Men endeavour'd to possess themselves of this inestimable Treasure.

The main Secret, to be successful herein, is to shun all Excesses that can any wise alter the good habit of our Body, which may be said to consist in the so regulating our Drinking, Eating, and our Exercise, that no evil Effect can arise therefrom. In fine, we must imitate our Philosopher, who with only Bread and Water, thought himself the happiest of Men.

REFLECTION 2.

The later part of this Maxim is advanc'd in opposition to the *Stoics*, who, the better to support their disguis'd Teners, imagin'd, that after having asserted, that their Wise Man was of so extraordinary a Character, that tho' he were gorg'd with Wine, he could not be drunk ; nor in Love, tho' a

meet

meer Slave to that Passion; they might so bewitch the Minds of Men, as to persuade 'em, that Health ought to be esteem'd an indifferent Thing; because Sickness, a good habit of Body, and all the other Qualities proper to it, as well as those that were not, neither constituted the Happiness, nor the Felicity of Man.

M A X. XXVIII.

Nature does not endow us with a consummate Magnanimity, that is acquirable only by the strength of Reason.

REFLECTION,

Magnanimity, according to a Learned *Greek*, is nothing else than that Faculty of the Mind which we exercise with a great deal of Vigour, and by means whereof we persevere with Fervor in a certain Habit that we have form'd in our selves, and which we take care to preserve inviolable.

Prudence, in the Opinion of *Epicurus*, is, as it were, the Soul of Magnanimity; a Man may have Strength and Courage, and yet be only rash and fool-hardy. *Alexander* having scaled the Wall of a Town, chose rather to sling himself in the midst of his Enemies, than retire. This Action, which by reason of its success has been cry'd up by many, would nevertheless have been universally blam'd had Fortune forsook but a moment the

Darling she had taken so much Pleasure to raise to the highest pitch of Glory. This Excess of Valour would have been blame-worthy in the meanest Captain ; but it was altogether void of Prudence in this Prince, by whose Death his Army would have been in danger of being cut off, and all his Conquests lost at once.

What *Leonidas* King of *Sparta* did, was not less bold : This Prince, at the Head of Six Hundred Men, went and insulted Five hundred Thousand in their very Camp ; but what he did was the effect of Prudence as well as Bravery : The Oracle had Counsel'd him to sacrifice himself for the Good and Safety of his Country, which was threaten'd with utter Ruin, without this Victim that the Gods requir'd. His Men back't his Undertaking with so surprizing a Valour, that having scatter'd Death wherever they came, he at last perish'd with 'em, being over-power'd by the number of the Enemy, that (Nature being tired) they could no longer continue the Slaughter of.

So that notwithstanding, Nature may be said to have given us the first Principles of this Heroic Virtue, yet she would still be unknown, had we not been taught by Reason and Reflection, and if Prudence did not make it plain, that her most glorious Atchievements depend entirely on the exactness of her Conduct.

M A X.

M A X. XXIX.

Friendship ought to be contracted for the Utility we expect therefrom; as we cultivate the Earth, that we may reap the benefit of its Fertility. This noble Habit is fomented and upheld by the natural good Offices of the Parties, and the Satisfaction they take in each other.

REFLECTION.

Some People have reproach'd *Epicurus* with the Imperfection of his Character of Friendship, since it was so selfish; but as it was either Malice or Ignorance gave birth to these Reproaches, as well as the Invectives of the *Stoics*, and so many others who have loaded this Great Man and his Followers with groundless Charges, it has always been with little or no success.

The last part of this Maxim justifies our Philosopher, and explains his Opinion: He will have Friendship have in view the proper Satisfaction of the Party, because all those who have been sensible of this noble Transport, have by Experience found, that it reflects on him that is the Object thereof: Or, as an excellent Greek Author has it, *True Friends find in themselves, by the Charms of their mutual Union, all that can be hop'd for most delightful in Pleasure.*

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Admit, nevertheless, that what *Seneca* puts in *Epicurus's* Mouth were true, and that he sought a Friend, that he might be assisted by him upon occasion ; as in Sickneſs, Poverty, or the horreur of a Priſon or Dungeon. In all likelihood this *Seneca* will not diſagree, that among the other Virtues that our Philoſopher cheriſh'd and practis'd, Prudence would hold the firſt place, and ſo by conſequence he would be oblig'd to the exerciſe of Juſtice ; and being juſt, he would find a neceſſity of rendering his Friend the ſame good Offices, ſince we ſhall ſee in the ſequel of this Work that he will have us ready to undergo Death it ſelf for our Friend, if occaſion requires it.

Does he not expreſs himſelf clearly in theſe Maxims, when he ſays, That the true Bond of the Union depends on the Pleaſure we taſte therein, and the manner we communicate the ſweetneſs of our Diſpoſition ; and that we muſt love our Friend ſincerely if we expect a reciprocal Tenderneſs from him ; as one of his Followers utters himſelf in *Seneca*, *Will you have an innocent Philoſopher* (ſays he) *Love, and you ſhall be loved.*

M A X. XXX.

Here are two sorts of Felicities ; the one is every way compleat and perfect, and as such belongs only to God, and is always uniform, not being capable of Increase or Diminution : The other is of an inferior kind, such as Man's, which ever partakes of the more, or the less.

REFLECTION.

Epicurus, whose Modesty is constantly in opposition to the Pride of the *Stoics*, is perpetually in war with their Vanity ; he can by no means comprehend how the transitory and uncertain Happiness of this Life can be reasonably esteem'd of the first kind, since that supreme Felicity, according to *Cicero*, implies in it self a plenitude of all sorts of blessings, and is out of all possibility of being disturb'd or interrupted. He can't be satisfy'd with the Chimæra of their Ideas ; and without blasphemously placing his Sage (as they do) above the Deity, he freely acknowledges, that the Calm and Tranquility of this Life, consists in the being less disturb'd and disquieted than the rest of Mankind.

M A X. XXXI.

THE Wise Man may admit of Statues being erected to him in publick places but he shall not covet, nor be ambitious of those Honours.

R E F L E C T I O N.

As *Epicurus's* Sage cannot be disturb'd by the Malice, Hatred, or Envy of Man, so neither can he be touch'd with any Vanity or Pride from the Advantages this Maxim mentions; and if he labours to preserve an unsully'd Reputation, 'tis only in order to avoid Contempt; so that without having the least Inclination for those Marks of Honour, such as Statues, &c. he shall acquiesce at the same time in the Will of them who are dispos'd to give him those distinguishing Tokens of Veneration and Esteem. Thus we see, that though he gives leave in his last Will and Testament to celebrate his Birth-day, yet he is wholly negligent of that Pride and Vanity other Philosophers have been infected with, *viz.* Tombs and Monuments to procure 'em Respect from Posterity.

MAX

M A X. XXXII.

None but the Wise Man can speak with exactness concerning Musick or Poetry.

REFLECTION I.

Plutarch says, That *Epicurus* advis'd those Princes who were lovers of Learning, not to suffer any other Discourse in their Merriments and Feasts, than those concerning War and Military Actions, and rather to tolerate an insipid Pleasantry, than to canvase Questions relating to Poetry and Musick. What Faith can be given to this Philosopher, who was a declar'd Enemy of *Epicurus*, or to any of the other malicious Impugners of his Sect, after he is found to charge him falsely with placing the supreme or sovereign Good of Life in the least Pleasures of Brutes, although they very well knew that he fixt his *summum bonum* in an undisturbed state of Mind, and indolency of Body.

'Tis perhaps on the Authority of this passage that *Gassendus* pretends, That *Epicurus's* Wise Man ought not to talk of Musick and Poetry, but in an uncommon way, and not like the Vulgar (which seems to be delighted with these Sciences) and that for this Reason, that the one corrupts the Manners, and the other is of no Utility.

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There is no doubt to be made, but *Epicurus* had more honourable Thoughts of these fine Acts. The first has something in it worthy Admiration, but 'tis very hard, according to *Cassiodorus*, to be a perfect Master thereof. 'Tis but reading the Letter this Learned Man writes to *Boetius*, in the Name of King *Theodoricus*, to be convinc'd of the necessity of Musick : 'Tis *she* (says he) *that causes the harmony of our Thoughts, the beauty of our Discourse, and the exactness of our Motions ; when her agreeable Sounds reach the Ear, the Mouth opens itself to sing, she moves the very Soul by the Cadence of her Impulses, and informs the Hearing ; which makes her prove a laborious Pleasure by the constant Application she requires.*

When she is set out with her Charms, she exercises an absolute Power over our Senses ; she presses all our Thoughts, to cause in us a pleasant Attention ; she cheers up a dangerous Sadness, softens the fierce Temper, changes Cruelty into Mildness ; she stirs up Bravery in the Timorous and awakens the languishing Indifferency ; she banishes our Commotions, brings to his Duty him whom a Criminal Love had enslav'd, and roots out of the Mind that uneasy Disposition that oppos'd its self to the acts of Reason ; she conquers Hatred, and by a happy method of Curiousness makes use of no other Remedy to extirpate our Passions, than the softness of the Pleasure she inspires.

David, by the ravishing Melody of his Harp, drove away the Evil Spirit that possess'd *Saul* : And so far is she from vitiating the Inclinations, that *Plato* would have Children learn, by the means of Musick, the different Affections of the Soul, that they might distinguish what appear'd Good, from that which seem'd Evil ; and that conforming their Actions to the Sounds that pleas'd their Ears, they escap'd ill Habits, which were represented by

those which displeas'd 'em ; and thus, by this Sym-
phony, they might be allur'd to the Path of Vir-
tue.

'Tis therefore very reasonable to think, that the
Wise Man alone is able to speak of Musick, in a
manner suitable to the excellency of the Art; all
the Ancient Philosophers have spoke concerning
it. St. *Austin* did not think it worthy his Pen to
write about it ; and *Epicurus* himself (as *Diogenes
Laertius* reports) has left a Treatise of it.

REFLECTION 2.

The Passage out of *Plutarch*, which we quoted
in the precedent Reflection, made *Calius Rodiginus*
say, and since him *Gassendus*, That *Epicurus* and
his Followers had little or no Esteem for Poetry,
because it was so far from contributing any ways to
the mending of our Manners, that in their Opini-
on it was prejudicial thereto.

This proceeded from their not rightly under-
standing our Philosopher, and those of his Sect
who were of *Plato's* Sentiment ; who tells us,
*that this fine Art is either useful or pernicious, accord-
ing to the Use is made of it.* 'Twas the Advice of
his Wise Man, to banish Poets out of a State,
when they flatter the Irregularity of the Passions ;
when they promote Vice by their lascivious and
bold Writings, as *Archilochus* did, whose Poems
were stuff'd with filthy Expressions ; and at the
same time so Saryrical, that he was the cause of
Phaon strangling himself : But when they give
God the Honour that is due to him, as *Orpheus*
did ; when they set down Rules for the well go-
verning a State, and reforming our Manners, as
Lycurgus has done ; when they set out Virtue with
its Graces and Charms, and that by the force

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of their Verse, they inspire a horror for Vice, like *Virgil* and *Horace*, and several others; that they comfort us in our Misfortunes, after the Example of *Boetius*; that they excite Valour, as *Tyrteus*, who procur'd the *Lacedemonians* a Victory by the Power of his Heroic Muse; or that they treat of Nature, as *Empedocles*, *Lucretius*, and several other Philosophers have done, who have made use of this fine Art in the unfolding their profound Knowledge: Then, to discourage 'em, would be depriving Mankind of the most powerful Means of gaining an universal Knowledge of Things, and improving itself in the Practice of the most excellent Virtues.

In a word, Poetry is a noble Fury, that partakes of nothing that's mortal; it ravishes and carries away the Soul; 'tis an abstraction of the Mind, and disengages it from Matter, to take a glorious flight; 'tis a generous Salley, that has its Rules and Measures; 'tis, in fine, a Harmony that delights the Ear, stirs up the Imagination, and feeds the Mind; it persuades with Pleasure, teaches with Success, and imprints in our Memory, by its agreeable Accents, the Solidity of Subjects.

M A X. XXXIII.

HE shall not read Poetic Fictions, neither shall he compose any.

R E F L E C T I O N.

Epicurus here is to be understood, of those Works that are altogether the Effect of the Imagination, and contain nothing in 'em that's solid. One may compare their Matter to Wind shut up in the Clouds, and their Expressions to the bright Assemblage of the same Clouds; that at best only gratify the Eye, or else discharge a disagreeable Noise when they break.

Our Philosopher does not here mean those Poems that explain the Secrets of Physick, or the Utility of Morals; he must then have blam'd all those Illustrious Writers in ancient Times, *Orpheus, Musæus, Hesiodus, Homer, Pythagoras, Empedocles*, and many others, who had writ in Verse not only Treatises concerning Nature, but also Divinity: And 'tis not likely that *Lucretius*, who understood very well *Epicurus's* Sentiments, should have writ a Poem contrary to the Maxims of him whom he look'd upon to be something more than Man.

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M A X.

M A X. XXXIV.

A Man may be more, or less Wife.

R E F L E C T I O N.

This Opinion agrees not only with *Plato's*, *Aristotle's*, and all the Philosophers, but indeed with that of the whole World in general; and, as *Epicurus* has asserted in one of his Maxims, That there is a disparity in Crimes, so here he gives to understand, that there are different degrees of Perfection.

The *Stoics*, who sought to distinguish themselves by the oddness of their *Dogmata*, and their manner of proving 'em, were of a contrary Opinion: The stealing a Flower, past among them for a Crime as black as that of Sacrilege; and the smallest Virtues, among them, were thought to partake of something Heroic. Wherefore, *Plutarch* jeers a Stoic after this agreeable manner, *Shall we extol a Man* (says this Philosopher) *for having extended his Finger stoutly, for having withstood the Caresses of an old Woman, for having endur'd Manfully the stinging of a Fly, in short, for having heard with Patience, that three are not four: Is it not* (says he) *Rediculous, to cry up these Trifles for worthy Actions.*

If we make a Parallel between him that suffers the stinging of a Fly, and the Hero; if we put upon the Level, the preserving Chastity in reference to an old Woman, and the maintaining that Virtue, when attack'd by the powerful Charms and Allurements of a tempting Beauty, one wou'd think 'twere indifferent, on what account we commended and prais'd the Wife.

To speak the Truth, ought we not to reprove the Stoics as *Philemon* did a certain Person, *Thou* (says he) *that liv'st among Men, dost thou talk like a Man?* Is not the manner of Reasoning of these Proud, tho' Ridiculous Philosophers, altogether absurd? is there any equality to be found in the Economy of Nature? The difference in Constitutions and Tempers sufficiently shews, that all Things, depending thereof, must be likewise different, Wisdom cannot be the same in all: To acquire it, there must be Inclination, Judgment, and Memory, and all these being form'd of Parts, better or worse dispos'd; is it not plain, that what results from there so different Constitutions, must also be different and unequal?

Epicurus has a due value for that sublime Wisdom that is arriv'd to its utmost Perfection; but, as he asserts, That Happiness ought to be the final End of all the Actions of Man's Life; and, that that Felicity absolutely doth consist in the Tranquility of his Mind, and a Healthful State of Body, is not so material, whether one be Wiser than another, provided this last finds, in the Character of his Mind, and in the Disposition of his Body, wherewithal to render his Life happy.

M A X. XXXV.

THE Wise Man shall obey his Prince
when there shall be occasion.

R E F L E C T I O N.

A *Pythagorean* Philosopher says, That the Prince is oblig'd to three things, to Command well, distribute Justice, and Worship God : So that the Subject is oblig'd to obey his Commands, submit to his Decrees, and imitate his Piety ; he is the Representative of the Almighty, the Soul and Living Law of his Dominions ; he punishes the Guilty, rewards the Virtuous ; he governs all, and our Lives, that he preserves and protects, depend on him.

Tho' Heav'n, in its Anger, should permit him to deviate from the ways of Justice, which constitute the true Character of Royal Grandeur, we must undergo, without murmuring, the Effects of his Violence ; to disobey him is Criminal, and to revolt is almost a Sacrilege, since 'tis in a manner attacking God himself, to take up Arms against him that is his Representative here on Earth.

M A X. XXXVI.

Prince
HE shall Rejoyce with him, who having gone astray, shall return to the Path of Virtue.

R E F L E C T I O N.

This Maxim is quite contrary to the implacable Hard-heartedness of the Stoic, who would not allow the smallest Faults, nor entertain the least Compassion or Tenderneſs for his Neighbour who had err'd.

Epicurus, whose Moral is altogether reasonable, enjoins this Indulgence, ſo abſolutely neceſſary for Civil Society, without which all would be in a ſtrange Confuſion. The Frailty of Man is ſuch, as will not permit him to be infallible, the weakneſs of his Condition deprives him of that Bleſſing.

Besides, how uſeful a Thing is it to return to Wiſdom? Our Philoſopher, as *Seneca* reports, is of this Opinion, by reaſon that this Amendment and Return ſeems to be the Work of a due Reflection, which prompts us to make an Effort to overcome our Vices, and that the Knowledge of our Guilt is the beginning of our Converſion. This Maxim is conformable to the Holy Scriptures, and the Apoſtle requires we ſhould have a mutual Indulgence for each others Failings, and that we forgive each other freely.

M A X. XXXVII.

HE may keep a School, provided the
Vulgar sort be not admitted to it.

R E F L E C T I O N .

Epicurus allows the Wise Man to Teach and Instruct, with this Restriction, that he shall not promiscuously communicate his Discoveries, but only to such as are worthy of the Knowledge of 'em : He thinks the Common People have none of the Qualities requisite for this Satisfaction of the Mind ; their Lenity, the unaccountableness of their Temper, and their Education, will not afford 'em the Patience and Apprehension that is necessary for Learning ; so that (as *Horace* says) They ought to be kept at a distance, and excluded.

Pythagoras, and several other Philosophers, had none but chosen Scholars, whose Dispositions gave Reason to hope for Success in their Studies. *Socrates*, in *Xenophon*, is of the same Sentiment. He that observes (says he) a Man endow'd with an excellent natural Genius, shall labour to cultivate and improve it by the Knowledge of Arts and Sciences : And I must own, (says this wise Greek) that I feel an unspeakable Pleasure when I impart to my Friends the Fruits of my Meditations.

MAX.

M A X. XXXVIII.

HE may read some of his Writings to the People; but he shall not do this of his own Motion, but because it is desir'd.

R E F L E C T I O N.

We ought not to admit to the Mystery of the Sciences, in *Seneca's* Opinion, but only them that are capable of benefiting thereby. But *Epicurus*, tho' he do's not approve of the Common People for Learning, yet, if it should happen that any of that sort should desire the Wise Man to read to them some of his Works, he would have him comply with them, because it discovers a Willingness to Learn, and that a strong Inclination may sometimes prove successful. But then he must chuse such a Subject as is suitable to the Capacity of his Auditory, and without entertaining 'em with the Secrets of Nature, which requires a nobler Genius; instruct 'em how to mend their Lives, and reform their Manners.

M A X. XXXIX.

HE shall be steady in his Opinion, and not wavering and doubtful in every thing.

R E F L E C T I O N.

This Maxim of *Epicurus* seems to be level'd at the *Pyrrhonians*, who doubted of every thing. Our Philosopher will have it, that some things are so settl'd and determin'd, and so self-evident, that there is no room left to doubt concerning 'em : As for instance, that Vacuity is impalpable, that the Atome is solid and eternal ; but then he grants, there are others again, that cannot be accounted for with the same certainty ; as for Example, the bigness of the Sun.

Is it possible to attain to Wisdom in an endless Uncertainty ? If we doubt of all things, 'tis impossible to determine and settle in what consists the Happiness of Life ; and if that can't be fixt, there can be no such thing as Wisdom.

The *Pyrrhonian* do's not know, whether he's a Wise Man or a Fool ; whether he is Learned or Ignorant ; tho' he lives of little, he dare not affirm that he's temperate. The *Epicurean* Philosopher is more Judicious ; he assures, without Hesitation, that the subduing our Passions, and keeping them under, causes the Tranquility of Mind ; he enjoys with Pleasure this calm and quiet State, which he experiences to be such ; he addict's him-

self

elf to Virtue, that he may be happy, and pronounces with certainty, that Life cannot be happy without Prudence, Justice and Honesty.

M A X. XL.

HE shall enjoy the same Tranquility in his Sleep, as when Awake.

R E F L E C T I O N.

Lucretius and *Petronius* informs us, that *Epicurus* laugh'd at Dreams, looking upon 'em to have their Cause in our selves, and that they generally were such as were suitable to the disturbed or quiet State of our Mind: And, as our Philosopher requir'd, that his Wise Man should procure to himself a settl'd Tranquility from a constant Habit of Wisdom, he reasonably inferr'd, that *that* once attain'd, he would enjoy the same Calm and Quiet in his Sleep, as while Awake.

Now, he that lives conformably to the Dictates of Reason and Prudence, whose Mind is fill'd with Thoughts capable of satisfying him, and who may be said almost (during the suspension of his Senses) to reflect on himself, cannot be suppos'd to have in his Imagination any other than useful and agreeable Ideas. And, as all his Speculations are in quest after the Truth he partakes during his Sleep, of the Pleasure it inspires, so that none of those things

things that alarm the Wicked, or perplex the Ignorant, disturb the Quietness of his Repose; He sleeps without fear, as Solomon says, and relishes his Rest after a delicious manner.

The great Secret to avoid being molested with these Chymical Bugbears, that may sometimes triumph over our Weakness, is, in Plato's Opinion, not to sleep more than is necessary to enable the Mind to pursue its Studies. The Time that passes in that state, is a kind of Death, so that he that will live as a Man ought who knows how to live, and who aspires to Wisdom, ought to be careful not to sleep to excess, by reason it dulls the Faculties of the Soul.

MAX. XLI.

IF Occasion requires it, he shall suffer Death for his Friend.

REFLECTION.

Could *Epicurus* better conclude the Qualities that were to form his Wise Man, than by this Heroic Disposition, to suffer Death, if necessary, to save his Friends Life. Our Philosopher will not allow us to shorten our Days, how miserable so ever we may be, because it is not in the power of Affliction to disturb the quiet State we have procured our selves by the Study of Wisdom.

We are above all Accidents, by reason that *Wisdom* has bestow'd all Virtues on us, the harmony whereof renders Life pleasant and delightful to us; yet, notwithstanding the Sage enjoys a profound inward Peace, which is the greatest Blessing life affords, *Epicurus* requires him to quit both the one and the other, to give his Friend that undeniable Proof of his Affection.

'Twas this generous Disposition that inspir'd two Illustrious Romans to die for *Caius Gracchus*. Friendship made 'em stop upon a Bridge, and oppose the multitude of Enemies that were pursuing that Tribune; it animated 'em with so noble a courage, that the Life of their Friend was in safe-ty so long as their Strength-enabled 'em to fight in defence, and if he lost it at last, 'twas because they lost theirs, by a thousand Wounds, that were many Testimonials of their Fidelity to him.

I can't forbear here blaming once more the malicious Interpretation the *Stoics* have given at Maxim, where *Epicurus* will have us cultivate Friendship as we do the Earth, with relation to our selves; tho' I have sufficiently answer'd it in the reflection I made thereon.

Do's not *Torquatus*, one of *Epicurus's* Followers, sufficiently declare in *Cicero*, that our Philosopher acknowledg'd it to be the finest Present *Wisdom* could bestow on us? that 'twas She compleated all our pleasures, and that he had not only given it great encomiums, but had constantly practic'd it as long as he liv'd?

He assures us, that She is the Spring from whence, as well as our Friends, must expect all that is delightful, and that it cannot be lasting, unless we love our Friends as well as our selves. And, that their Afflictions and Uneasiness should affect us as much as our own; and their Good Fortune and Happiness afford us as much Pleasure and Satisfaction as the Blessings we actually enjoy our selves.

A LETTER *from* Epicurus to Menecæus.

YOUTH is no Obstacle to the Study of Philosophy, we should not defer acquiring its Knowledges, neither ought we to be ashamed to consecrate our later Years to the Labour of Speculation. Man has Time limited for Learning, and ought never to want Strength to cure his Mind of all the Evils that afflict it.

So that he that excuses his Neglect, by having let slip the precious Moments that would have guided him to this Discovery, argues no better than he that will not labour to lay the Storm of his Passions, nor withdraw himself from the Misfortunes of Life, that he may live more quietly and happily, because he pretends, that the Time proper for this laborious Work, is either not yet come, or else is elaps'd, and irrecoverably lost. Youth then, must get the start of the Strength of their Mind; and the Aged must retrieve as much of it as they can, to add to themselves to Philosophy. The one should use this Effort, that arriving insensibly to the Term prescrib'd to his Days, he may persevere in the virtuous Habit he has acquired. The other, that laden as he is with Years, he

may know that his Mind has all the Resolution of Youth, to place him above all the Events of Fortune, and to make him behold with Intrepidity all that can alarm him in the Speculation of Futurity, to which he is so nigh.

REFLECTION I.

The Study of Philosophy (in the Opinion of *Porphyrius*) should commence with the Knowledge of our selves. This fine Discovery prepares and qualifies us to speculate with more ease the Universe or Comprehensive Whole. The Oracle requir'd we should study our selves before we enter upon any other Reflection. 'Tis not only that we may become Philosophers, but attain Wisdom, which is the only Road to Happiness, and that we may enjoy that Blessed State) that 'tis necessary we should know our selves, before we strive to penetrate into the Secrets of Philosophy.

This necessary Application should be the Drift and Aim of all Men; She's agreeable to all Times, and proper for all Ages. But 'tis a most benign influence that inclines Youth thereto; 'tis the means to form Habits that nothing can root out; 'tis receiving indelible Impressions; 'tis, in fine, according to *Plato*, Labouring with a prospect of Success; for we are easily persuaded in our Youth, and we may make a considerable Progress: Nature is yet pliant in these Beginnings, we may pull away what is rude and imperfect, and sow the Seeds of those better Inclinations that cause the Calm of the Mind: Study and Labour sometimes makes more Miracles than this Mistress of the Universe.

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We should, therefore, take care not to let slip such precious Moments; and altho' Philosophy deters at first, by its many difficulties, we must not be discourag'd, but overcome 'em by the assiduity of our Study and Labour.

Cleanthes, who was famous for his Skill at Boxing, and whose Mind was so gross and heavy, that he valu'd nothing but the Strength of his Body, had no sooner heard *Zeno* the Philosopher, than he thought of employing his Time more profitably, and he conceiv'd hopes, that he might force his Genius by dint of Labour. His attempts prov'd successful; for he not only got the better of his rough Nature, but of Poverty too: To effect this, he drew Water in the Night, that he might have wherewith to subsist in the Day, and Mind to his Studies: He was so deserving afterwards, that he was Tutor to King *Antigonus*, and Master to *Crispus* the Philosopher.

Nothing (says *Euripides*) *is more shameful to a young Man, than to shun Labour, when 'tis to be recompens'd with so noble a Reward, as that of living without Trouble or Disturbance.*

REFLECTION 2.

'Tis never too late to begin to live, although we have spent our Youth idly and unprofitably; 'tis a great matter to know one's Faults, even in a declining Age; 'tis then we have most need of the Counsels of Philosophy, to enable us to undergo the Infirmities that are inseparable from Old-age, and the Proximity of Death requires we should fortify our selves against its Terrors.

Can there be any thing so blame-worthy (says Seneca) as a Man that has no other Testimonial of his having liv'd, than barely that of Old-age? The remembrance of his Youth shall render his present State very uneasy to him; he shall reflect, with Envy, on those Pleasures he can no longer relish; his Ailings make him impatient; he can now no longer walk, but is forc'd to creep along, almost after the manner of Reptiles, his Body is so broken and decay'd; his Mind is in the same condition through Ignorance, insomuch, that being become insupportable to himself, he distrusts every body else.

Happy is he who seeks for a Remedy to so many Mischiefs in this Study, which alone can take away the bitterness thereof; who repents his neglecting Discoveries, so useful and necessary, and applies himself thereto in earnest, that he may be able to die with more Constancy than he had liv'd. 'Tis of great importance to an old Man, to be a philosopher; for, as *Macrobius* observes, 'tis natural to that Age to delight in being ask'd Questions, and talking much; and when they speak such things as are accompany'd with Prudence and Wisdom, they cannot but be very useful; because these Men, who are grown Gray in Speculation and Practice, make deep Impressions by their Authority. They are, moreover, illustrious Examples of Constancy and Intrepidity; the capriciousness of Fortune cannot alarm 'em; in fine, nothing can move or disturb 'em.

What do you pretend to do (says Solon's Friends to him)? Yield to the Times, don't offer to oppose Pisistratus, 'twould be Courting your Ruin; what help and assistance have you to oppose his Tyranny? My Old-age, answer'd that Wise Legislator. Did not his Answer contain an excellent Moral? was it not as much as to say, I have spent my Life in the study of Philosophy; it has afforded me infallible remedies against Fear, Tranquillity to my Mind, and

and made Death indifferent to me : 'Tis true, the Tyrant may take away my Life, and I am by Nature on the brink of losing it.

T E X T.

Meditate then frequently, dear *Memus*, and omit nothing that can advantageously contribute to your Felicity. Happy is he who has settl'd himself in this blessed State of Tranquility ; he has nothing left to wish or desire, since he is satisfy'd with what he possesses ; and if he has not yet rais'd himself to this high degree of Excellence and Perfection, he must use his utmost endeavours to attain it. Follow then the Precepts I have so often giv'n you, reduce 'em into Practice, let 'em be the constant Subject of your Reflections ; for I am convinc'd, you will find in 'em an exact Rule for the guidance of your Morals.

R E F L E C T I O N.

Epicurus valu'd the Knowledge of Things as they are, penetrating into Nature, no otherwise than as they contributed to the Conduct of our Morals : And if he requir'd one should be a good *Naturalist*, 'twas in order to become a Moral *Philosopher*.

He will have us often reflect, what are the Principles of Things, how they are form'd, and after what manner their Resolution is wrought, to the end we may be inform'd of all those things that can any ways alarm us : 'Tis on this depends the Happiness or Unhappiness of our Life, because the Ignorance of these Things creates Disorder and Confusion in our Mind.

The Counsel of this *Philosopher* is admirable ; for we should frequently meditate, but it ought not to be on what Means we shall use to heap up vast Riches ; how we shall raise our selves to Dignities and Honours, or gratifie our Hatred and Revenge ; but how we shall correct the Violence of our Temper, amend our vicious Inclinations, and submit to our Reason the fury or weakness of our Passions.

T E X T.

THE Foundation, on which you ought to build all your Maxims, must be the Thought of the Immortality and Happy State of the Gods. This Sentiment is conformable to the Opinion, that has spread it self amongst the generality of Men ; but then you must have a care that, when you define the Deity, you don't give him any Attribute that shall prophane the Grandeur of his Essence, by diminishing his Eternity, or Supream Felicity : Let your Mind soar as high as you please concerning this Divine Being, provided that his Immortality and Beatitude receive no Impair therefrom.

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That there are Gods, is a Knowledge consecrated to Posterity ; but their Existence is quite different from that which they find in the Imaginations of Men. He then is not to be counted a rash impious Wretch, who banishes that Crowd of Divinities, to which the ignorant and simple People pay their Homage ; but rather he that will fasten on these Divine Beings, the ridiculous Sentiments of the Vulgar. Whatever the greatest part of these weak Minds advance concerning their Knowledge herein, does not proceed from any previous Notion, that can be made use of for an invincible Proof, but only from meer Prejudice.

What likelihood is there that the Gods, according to the common Opinion, should busie themselves about punishing the Guilty and rewarding the Good, who constantly practising all the Virtues that are peculiar to an excellent Nature, will have those Divinities resemble 'em, and imagin, that whatever is not conformable to their Mortal Habits, is very remote from the Divine Nature ?

REFLECTION.

I have observ'd, in my Remarks on the Translation of the First Book of *Lucretius*, and in those on the Fifth, that *Epicurus's* Weakness was such, as to own a Plurality of Gods, tho' he was inwardly convinc'd of the contrary Opinion : *Socrates's* Death, and the Fear he had of the *Athenians*, had made him speak after this manner.

Cicero

Cicero takes notice of his Opinion: He has, says he, utterly destroy'd all the Footsteps of Religion, when he deprives the Deity of the Power of making Mortals feel the Effect of their Goodness; he acknowledges His Nature to be excellent, and at the same time refuses him the Advantage of being beneficent, and ready to assist us: Is not that stripping him of all that properly constitutes the Nature of a Being infinitely Good?

T E X T.

Accustom your self to think, that Death is nothing in reference to us, since Pain and Pleasure depend upon the Sense, and that she is nothing else but the Privation of that same Sense.

'Tis a fine Discovery that can convince the Mind, that Death does not any way concern us; 'tis a happy Means to pass this mortal Life in the greatest Tranquility, without troubling our selves with the Incertainty of the future, and without flattering our selves with the Hopes of Immortality.

In effect, to live, can be no Unhappiness to him who is once thoroughly perswaded that the time of his Dissolution is attended with no Evil: 'Tis ridiculous to observe the Fear we have of Death; not that the sight of it, in the instant it strikes us, gives us any disturbance, but because that during the uncertain expectation of its stroke, the Mind

gives it self over to Sadness and Melancholy. Is it possible, that at the Presence of a Thing, not being able to excite any Trouble or Disturbance in us, we should afflict and torment our selves so excessively with the simple Thought of its drawing nigh?

Death, once more, that seems to be the most formidable of all Evils, is but a meer Chimera, by reason it is nothing at all while Life remains; and when it takes place, Life ceases; so that it can't be said to exercise any Power over the *Living*, nor the *Dead*; *those* not being as yet sensible of its Empire, and *these*, that no longer exist, are shelter'd from its Attacks.

REFLECTION.

Those, says Plato, *that continually think of Death are true Philosophers, they are the only Persons don't fear it.* If the Character of a wholsom Philosophy consists in the Application to the Study of this last Moment, 'tis the indispensable Duty of a Christian.

To speak the Truth, this Meditation is so absolutely necessary, that 'tis impossible to live well without the Reflections she inspires; 'tis by their means we overcome the Sentiments of Hatred and Revenge; that we lay aside the insatiable Greediness of heaping up Riches; that we stop the impetuous Fury of an unjust Anger, and that all the Passions find a proper Remedy to their respective Excesses. 'Tis a Saying of one of the Ancients, That we should always remind the Vicious Man of this last Hour, that finishes their Course; for then Man beholds his Crimes with Horror, he is tormented

mented with the Remorse they cause; 'tis then he wishes, even at the expence of what is most dear to him, that he had liv'd after so innocent a manner, that he had no occasion for Repentance; 'tis not the loss of the Light we should fear, nor that of the Pleasures which most flatter us; the very Pair that we endure at the instant of the dissolution of so many different Parts that compose our Whole, ought not to terrifie us.

This frightful Fururity ought to fill us with Horror; the Secret to expect Death with Firmness, is to lead a good and virtuous Life: It is dreadful only by its Consequences; and when it is an absolute Necessity to undergo its Laws, we must not perplex our selves with the manner how it executes 'em; let a *Fever*, the *Gout*, an *Apoplexy*, *Torments*, *Racks*, or a *publick Execution*, make the separation of our Soul and Body, none of these Misfortunes should startle or affright us, but we ought to tremble when we reflect on the Future State, where Death fixes us.

T E X T.

VULgar Souls are apt to wish they could decline Death, because they consider it as the greatest of Evils: They are often tortur'd too, by the Unwillingness they find in themselves to forsake the Pleasures it deprives 'em of, and by the Thoughts they have of the eternal Inaction it brings upon 'em. 'Tis without reason they afflict themselves at their living no longer, since the loss

of our Life hinders us from being sensible, that our ceasing to be, implies in it self any thing of Evil: And as we don't chuse our Food by its quantity, but from its goodness, so the number of Years does not make the Happiness of our Life, but 'tis the manner of passing it that causes all its Pleasure.

REFLECTION.

Men of mean Souls are apt to be afraid of Death, and shun it cowardly; 'twas what made *Paulus Æmilius* despise *Perseus* King of *Macedonia*, who beg'd his Life of this Consul with an effeminate Weakness, and without shewing the least Token of what he had been. When the time drew near of his following, in *Rome*, the triumphal Chariot of his Conqueror, he sent to entreat him to save him that Shame; the *Roman* laugh'd at him with Justice; 'Twas in his power, says he, not to come, nay, he is yet in possession of the Favour he begs, intimating thereby, that a generous Death was the only means to prevent the Slavery that was preparing for him; but this cowardly King chose rather to live with Infamy, to die afterwards more cruelly, by the Inhumanity of the Soldiers who guarded him. 'Tis believ'd, that out of a Disgust they had taken to this unfortunate Prince, they hinder'd him from sleeping, and so put an end to his Life, that he had endeavour'd to preserve by so many Meanesses, altogether unworthy his Character and Birth.

TEXT.

T E X T.

HOW absurd it is to exhort a young Man to live well, or to make an old one, who draws near his Grave, sensible, that he ought to face Death with Constancy and Fortitude! not but they are two excellent things in themselves, but by reason that those Speculations that make us find something charming in a well-order'd Life, lead us with Intrepidity to that fatal Hour.

R E F L E C T I O N.

Life is our Guide to Death, and Death is a Consequence of Life ; they are inseparable things, and ought to be the Subject of our Meditations.

Epicurus is in the right, to find fault with him that admonishes a young Man, to have continually in his Thoughts the reforming his Manners ; and the other, advanc'd in Years, to think of making a good End ; as if Youth was not subject to Death, and that had no farther concern for the Conduct of Life.

Our Philosopher will not permit us to separate the care of living well, from that of dying without fear ; they are two Employments so closely link'd together, that the one is useless without the other : The reflecting on Death makes us careful not to deviate from the practice of Virtue, and the practice of Virtue makes Death have nothing in it that can terrifie us.

T E X T.

TIS still a greater Folly to term Non-existence a Good ; or to say, that the very moment we have seen the Light, we ought to put an end to our Life. If he that expresses himself after this manner is really convinc'd of what he says, why does not he immediately quit this Life ? if he has seriously reflected on the Evils that attend it, 'tis in his Power to leave it, to be no longer expos'd to its Inconvenience ; and if it be only for Talk sake, and by way of Railery, 'tis personating the Fool. Sporting with this Subject is altogether ridiculous, nay, profane.

R E F L E C T I O N.

Epicurus here argues finely : He is absolutely against those Braggadocio's that are perpetually exclaiming against Life, that are everlasting Censurers of whatever happens in it ; and that are so very nice, that they find fault with the very Works of Nature. They put on an outward Shew of Uneasiness at their continuing amongst Mortals. They seem to Envy those that are still in the vast Abyss of Nature, and can find nothing that can reconcile 'em to Life, but being speedily freed from it, which Blessing they expect with impatience. But all this notwithstanding, they continue in it, for which our Philosopher marks 'em for Cowards, or Buffoons.

No.

Nothing contains more Horror than Annihilation, neither can there be a greater Unhappiness, than the not being admitted to the Contemplation of the Beauty of the Universe, and the Knowledge of its Supreme Author. When we are once born, we must be satisfy'd with the Station his Divine Providence has allotted us. *The Wise Man* (says a learned Greek) ought never to abandon Life on any account whatever; if he quits it because Fortune persecutes him, he goes from his Principles that teach him there is no other Evil in Life than what is contrary to that Virtue and Honesty that is always guided by Prudence; as at the same time there is no other Good than what is Virtuous and Honest.

Life in itself is no Evil; and Democritus assures us, That it is full of Sweetness, if the Mind be easie and undisturb'd: Which is found by Experience if we fly from those perishable and uncertain Pleasures, and devote our selves entirely to the more solid and permanent that Wisdom affords.

T E X T.

WE should frequently reflect on the Future with this Circumstance, that it does not altogether concern us, neither is it quite impossible but it may; to this end, that we may not perplex our selves about the certainty or uncertainty of its happening.

R E F L E C T I O N.

Time is a Compound of three, viz. the Past, the present, and the Future: The Time past either disquiets or delights us, according to the remembrance

brance we have of it ; and, in fine, has nothing in it that is formidable to us. The Present by the swiftness of its Course, hardly permits us to be sensible of its Existence ; but the Future, that makes us either hope or fear, because it is not yet at hand, disturbs the Happiness of our Life, when it is not strengthen'd and supported by the Precepts of *Wisdom*.

'Tis a strange Weakness ! We ought to possess our selves amidst the Storms of this World, and habituate our Mind to be quiet and compos'd, even in the greatest Tumults : We should, in fine, expect the Future with the same firmness as we fac'd the which is past, and actually undergo the present.

The Sage ought to be prepar'd for whatever Events may happen, and their oddness, no more than their Injustice, should not have any influence over the Calm State of his Mind.

TEXT.

CONsider also, that things quite different in their Nature, are the Objects of our Wishes and Desires, some whereof are Natural, others again are Superfluous ; some of those that are Natural, are absolutely necessary ; the others, tho' desirable to Nature, are such as we may dispense with the want of.

Those that are necessary are of two kinds, some constitute our Happiness by the Indulgency of the Body, the others support our Life ; as for example, Food and Drink.

you contemplate these things without swerving from the Truth, both the Mind and the Body will find the effect of what we ought to seek, and what we ought to decline: The one shall enjoy an undisturb'd Tranquility, the other a perfect Health, which make up the Sum of a happy Life.

REFLECTION.

Epicurus keeps close to the strictness of his Moral, he is for our giving Nature what is necessary for its Preservation, but he forbids what is superfluous; a piece of *Cyteredian* Cheese was the greatest Dainty he allow'd himself; that was all that made the Extraordinary at the Table of this Great Man, that they accus'd of Voluptuousness.

Bread and Water are sufficient for the support of Life, in the Opinion of *Menander*. *Pythagoras* will have us make a kind of Happiness of Frugality: And *Phocilides* tells us, we ought to refrain all kinds of Excess; that there is a certain Medium to be kept, and that it is dangerous to make an Abuse of what may flatter our Senses.

TEXT.

Is it not true, that the grand Aim of all our Actions, is to decline pain of Body, and uneasiness of Mind; and when we have attain'd to this blessed State, the Mind is freed from whatever could cause any Commotion

motion in it, that Man believes he is arriv'd at the utmost Period of Felicity; that nothing else can satisfy his Mind, or contribute to his Health.

The privation of Pleasure creates Pain, and the privation of Pain causes Pleasure: 'tis for this reason we style this same Pleasure the Beginning and End of a happy Life, because 'tis the first Good that Nature points out to us from the moment of our Birth: 'tis through its means that we make choice of some things, and avoid others. In fine, all our Actions terminate in it; 'tis therefore to it we are oblig'd for being able to distinguish all kinds of Good,

REFLECTION.

Pleasure (says Maximus of Tyre) has no need of Reason; it was before Art, has the start of Experience, and is not the effect of Time: The proneness we have to its Charms, is excellent; 'tis created within us, and Nature having bestow'd it on the Animal, the Basis of its Preservation, he is destroy'd the moment he is depriv'd of this Support of Life. Learning, Reason and Wit, which are so frequently extoll'd, are the effect of Growth, Time, and Experience; but Pleasure needs not to be learnt. 'Tis the Gift of Nature, which we cherish because it banishes Pain; the one preserves us, the other destroys us: If this same Pleasure were but a Chimera, it would not be born with us, 'twould not have been the first thing bestow'd on us to support Life.

Pleasure is then the Cause of all; it informs us what is necessary for us, or what is not; 'tis that which thrusts us into the horror of Battles, that

may Triumph, gain Esteem, or be Rewarded; it makes the Sick swallow a bitter Potion, that he may enjoy the benefit of a perfect Health, and suffer his Limbs to be cut off, that he may avoid Death: In fine, 'tis Pleasure incites us to the study of *Wisdom*; that we may have a perfect Fruition of the Satisfaction it bestows in the blessed Calm of our Mind.

T E X T.

NOW 'tis certain, that as this primitive Good comes immediately from Nature, it does not incline us to all sorts of Pleasure; for there are several that we decline, when we know that they are attended with far greater Pains. There are likewise several Grievances that we prefer to some Pleasures, when we are convinc'd, that after having bore with 'em for some considerable time, we shall be recompenc'd with more sensible Satisfaction.

It is therefore indubitable, that all kinds of Pleasure, if they are agreeable to the Sentiments that Nature gives us, are something very excellent; and yet we ought not to indulge 'em all: And notwithstanding all kinds of Pain are naturally Evil, we must not for that decline 'em all, because we must make a sort of Parallel between those things that please us, and those that displease us, and decide the matter as occasion shall

re-

require, and according to the Utility that may arise therefrom; for sometimes we avoid the Good as an Evil, and make use of the Evil as a Good, by reason of their Consequences.

REFLECTION.

Since that perfect Pleasure *Epicurus* speaks of is nothing else than the peaceable state of the Mind, and the absence of Pain from the Body, we must seek that that leads us to this happy Condition; so that those Pleasures that have any thing in 'em that is Evil or Guilty, ought to be look't upon as the dangerous Rock of our Peace, Pleasure chiefly consisting in the cessation of Pain. All that we contrive, all that we with so much eagerness seek after, has no other scope; we must therefore for the same Reason sometimes endure Pain, that we may afterwards enjoy the Pleasure that follows it.

A Man shall deprive himself, tho' with difficulty and uneasiness, of the agreeable sight of a Mistress he doats on, because he wisely reflects, that Liberty is a far more precious thing than that alluring Slavery in which he liv'd. Another shall suffer his Arm to be cut off, but the Pain thereof is follow'd with the Pleasure of saving his Life. *Seneca* sufficiently explains *Epicurus's* Notion, when he makes him say, *That all Pleasures were to be declin'd that were follow'd at the heel by Repentance; and, that moderate Pain ought patiently to be bore with, to avoid a greater.*

TEXT

T E X T.

Frugality is a Good that cannot be too highly priz'd ; not that it is necessary to practice it always with the same strictness, but the Habit thereof is most excellent, and very useful : That in case it should fall out, that we had not all things in the same Plenty as before, we may be satisfy'd with little, and that that mediocrity may not seem strange to us ; wherefore we should engrave deeply on our Mind, that we enjoy a super-abounding Opulency, when we have learn'd to be contented without Profuseness.

Nature, for its subsistence, requires only things that are easily procur'd. Those that are rare and exquisite, are needless ; they at best but flatter our Vanity and Luxury. An ordinary Food shall afford as much Pleasure as the most sumptuous Banquet ; and *Bread and Water are a charming Meal, if they are at hand when we are hungry and thirsty.*

We must therefore accustom our selves to plain and sober Diet, without ransacking the Markets for those nice and costly Dainties. This frugal way of living shall preserve our Health, and we shall find our selves stronger thereby, and every way better dispos'd for all the Actions of Life. If we have chance to assist at a better Entertainment, we shall relish it with greater Pleasure ; but that is chiefly to be valu'd, is, that by the means

means hereof, we shall not fear the Vicissitudes of Fortune; because having habituated our selves to take up with little, whatever Plenty she may deprive us of, she only places us in a State we are already prepar'd for and accustom'd to, by the laudable Habit we have contracted.

REFLECTION.

How worthy of our Philosopher is this Sentiment! and how true it is, that Nature for its Preservation requires none of those Excesses with which we load it; they cannot constitute the Felicity of Man, since that consists in the Calm of his Mind and the Good Disposition of his Body.

Wisdom, that is the chief cause of this Happiness is nothing else than that Medium that accompanies those things we seek after; it does not consist in the too little, no more than in the too much. He that trembles at the sight of Danger, is a Coward; and he that rashly flings himself into it, is a fool-hardy. To want what is necessary, is an Evil; and to make profession of Intemperance, is a Crime. we should therefore observe a certain Moderation in all that we do, 'tis the means to be happy, and the only Path that leads to *Wisdom*. A *Competent Wealth* (says the famous *Lucretius*) is sufficient to make Life happy. And, in *Solomon's* Opinion, it is inseparable from Virtue; for which reason he prefers'd it to those pernicious and dangerous Riches which are enjoy'd with Remorse and Injustice.

In fine, (as *Epicurus* says) Hunger is the best Sauce, and gives the best relish to what we eat. *Artaxerxes* King of *Persia* having lost all his Baggage in a Defeat, was forc'd to take up with dry Figs, and Barley Bread, to allay his Hunger; and

Pleasure he found therein was so great, that he broke out in this Exclamation : *Oh ! ye Gods ! how delicious is this ! I never was sensible of the same before.*

T E X T.

BY this 'tis clear, that when we pretend that Pleasure is the main drift of Life, it must not be imagin'd, that we thereby mean that sort of Pleasure that is to be found in Love, or in the Luxury and Excess of high Feeding, as some ignorant People and the profest Enemies of our Sect would insinuate, who have endeavour'd to impose upon us, by the malicious Construction they have giv'n to our Opinion.

This Pleasure, that is the very Centre of our Happiness, consists in nothing else than having our Mind free from Disturbance, and our Body free from Pain : Drunkenness, excessive Eating, the criminal Conversation with Women, the niceness in our Liquors, and all that seasons good Cheer, have nothing in 'em that can make Life happy ; there is nothing but Frugality and Tranquility of Mind that can establish this happy State : 'Tis this Calm that facilitates our distinguishing betwixt those things that ought to be our choice, and those we ought to shun ; and 'tis by the means thereof, that we discard those Notions that discompose this first Mover of our Life.

H

R E-

REFLECTION.

What a strange unaccountable thing is Detraction ! He that explains himself so clearly on the definition of true Pleasure, and declares openly, that those Pleasures most Men devote themselves to, do not so much as partake of the Nature of true Pleasure, which can never be perfect and sincere, but when the Mind is contented, and the Body without Pain ; and, that it keeps strictly to the Rules of Virtue : This very Man, I say, whose Memory ought to be sacred to Posterity, was, through the Malice of the *Stoics*, represented as the most execrable, and worst of Men.

These proud Philosophers vented their Malice against him after this outrageous manner, only mov'd with Despair, into which his Knowledg and Probity had plung'd 'em. They perceiv'd all was sincere in his Sentiments ; that he did not (like them) strain his Wit to maintain and defend Opinions contrary to the Nature of good Sense ; that his Life was an Eloquent Example of his Virtue, and of the Excellency of his Precepts ; and, that the calm State of his Soul was discoverable in his Countenance : As they were sensible that the Happiness they affected to be possess'd of, was no more than an outward Appearance, and that they suffer'd inwardly to procure that compos'd Exterior ; they labour'd all they could to disturb that that *Epicurus* really enjoy'd. Now, as their Attempt was altogether rash, so neither was it attended with Success ; for he remain'd unhurt, notwithstanding all their Spight : The Age he liv'd in saw their Aversion to him, without ceasing to admire the Strength of his Mind ; and following Ages have done Justice to Truth, that has in all places made the Elogium of his Wisdom.

TEXT.

T E X T.

THE Principles of all these things, are only to be found in *Prudence*; which by Consequence is an exquisite Good; and truly, she deserves the Preheminence over Philosophy, because she is a Rule to her, to guide her in her Enquiries; that She discounts the Benefit and Utility of being freed from Ignorance, which is the chief Cause of all our Alarms; and because likewise she is the Source of all the Virtues that teach us Life cannot be agreeable, if Prudence, Honesty, and Justice do not direct all its Motions; and, that following always the track of these, our Life slides away with that Satisfaction which is inseparable from Happiness; for her Virtues are the Property of a happy Life, which can never be, without their excellent Practice.

R E F L E C T I O N.

“ *Prudence* (says one of the Ancients) is a great Divinity; in effect she is the first Mover of all illustrious Actions; 'tis to the Conduct of her Counsels that Man owes all the Success of his Undertakings; 'tis by her means the Prince triumphs, the Magistrate administers Justice with Applause, and the Private Man governs well his Family. She teaches us the Art of conforming our Lives to the Model of Wisdom, which constitutes its Happiness and Pleasure; for, as our Philo-

sopher very well observes, there is no Joy without Prudence, and no Prudence without Pleasure.

TEXT.

THis being suppos'd, where is the Man that is preferable to him who thinks of the Gods conformably to the Grandeur of their Being, who beholds with Intrepidity the insensible Approaches of Death, who reasons with so much exactness concerning the End to which we naturally ought to tend, and on the Existence of the supreme Good, whose Acquisition he believes to be easie, and capable of satisfying us entirely; who has engrav'd in his Mind, that whatever grieves us will soon have an end, if it be violent; and if it be a languishing Distemper, it becomes habitual, and so supportable; and who, in fine, can convince himself, that Fate or Destiny have not (as some Philosophers have believ'd) an absolute Power over us, or that at least they have not an over-ruling Sovereignty over things which depend in part on the Capriciousness of Fortune, and partly on our Will, because that same Necessity would be cruel, and without Remedy; and that the Inconstancy of Fortune leaves some room still to hope for a better, even in the worst of Circumstances?

More-

Moreover, the Liberty we have of acting as we please, is incompatible with any Force that shall tyrannize over us ; for which reason we are always guilty when we do ill things, as we are worthy of Praise when we suffer our selves to be guided by the Dictates of Prudence.

REFLECTION.

Happy would be that Man, without doubt, that could live up to the Rules prescrib'd by our Philosopher ; 'twould be being among Men something above Man, not to fear this last Dissolution, any further, than with respect to the Consequences Religion proposes ; daily preparing our selves for it according to the Rules and Maxims thereof ; to know the sovereign Good, and how to enjoy it ; to suffer Pain, and be easie under the violence of its attacks, To despise this fatal Necessity which we may ascribe to the Laws of Nature, and continue to make our Lives happy by the Rules of Prudence, are very difficult things : The Strength of Nature is not sufficient for it ; 'tis from God alone we must hope and expect this high degree of Perfection : He is the Source of our Joys ; He is all we should Desire, he alone being able to satisfy us, because he is our supream Good.

T E X T.

IT is therefore much better to join with the People in the fabulous Notion they have of the Gods, than to act as some Naturalists

will have us, by the necessity of Fate; for that Thought imprints Reverence, and a Man hopes for success by his Prayers; but when we imagine a necessity in the Action, 'tis the ready way to cast our selves into Despair.

Take great heed then, not to imitate the Vulgar, who rank Fortune among the Gods; the unaccountableness of her Conduct is altogether unworthy the Character of Divinity, which can do nothing but with Exactness and Order; neither must you believe that this Shuttle-cock has any thing to do with the event of Things. The ignorant People have suffer'd themselves to be impos'd upon in favour of its Power, tho' they are not at the same time persuaded that she deals directly to Men, either the Good or Evil that befalls 'em, but only that she furnishes the Occasions of all those Things that can produce such Effects.

Use then all your Endeavours to root out of your Mind this Thought, and be convinc'd that 'tis better to be unfortunate, without having trespass'd against Prudence, than to gain the top of our Wishes by an irregular Conduct, to which nevertheless Fortune has sometimes given Success; 'tis much more Glorious to owe to this same Prudence the Greatness and Happiness of our Actions, by reason 'tis a certain Token they are the Effect of her Reflections and Counsels.

REFLECTION.

This Opinion of *Epicurus* is directly opposite to that of the *Stoics*, who would have God himself depend on Destiny; pretending, that he was as it were link'd to second Causes; and that there was such a Concatenation of Causes, that it was not in his Power to alter the Event. How blind were these Philosophers by their ridiculous Pride, if every thing was so and so determin'd by an unalterable Necessity! They have in vain bestow'd so many Encomiums on those extraordinary Men, that were the Heroes of their Sect.

Stilpo, that famous Stoic, who *Seneca* so much admires, disdains the Favour *Demetrius* offer'd him, of restoring him his Estate after his taking *Megara*; he is unmov'd amidst the glitt'ring and fury of the Swords, the Plundering and Massacre of his fellow-Citizens; the forcing his Daughters from his Arms don't shake his Constancy; the Temple's being demolish'd, and the Gods bury'd in their Ruines, don't alter the peaceable State of his Mind; the Conquerors and the Vanquish'd are all in a Hurry and Confusion, while he alone enjoys a profound Satisfaction; yet, nevertheless, according to the Opinion of the *Stoics*, he do's not deserve the Praise *Seneca* gives him. Destiny, that compell'd him to this Action, was the Author of this haughty Stubbornness; and if another had truckl'd to this barbarous Usage, he could not be justly blam'd, because he was forc'd, by a hidden Cause, to yield to the Times.

Epicurus's Sage is far above these haughty Philosophers, he will not allow his Actions to depend on an invifible Constraint, he requires his Will should be free, which is conformable to Religion; he will have the Wife Man owe all to his own Prudence, infomuch that he prefers the unfortunate Wife Man to the Rash and Fool-hardy, tho' never fo happy.

T E X T.

NEver cease, therefore, meditating on these things, spend the Day and Night too in the Contemplation of all that relates to 'em, whether you be alone, or with any of your Profession; 'tis the ready Means to sleep quietly, to exercise calmly all your Faculties, and to live like a God among Mortals; he may be said to be more than Man, that enjoys, during his Life, the same Blessings that make the Happiness of the Deity.

R E F L E C T I O N.

This Letter, which is an admirable Compendium of all that can contribute to the Happiness of Life, ends after the same manner as it begins: *Epicurus* looks upon Meditation to be the best Mistress to Practice; Practice without Meditation is dangerous, because it is destitute of Prudence. 'Tis then this fine Virrue that he will have us acquire by the means of Reflection; she stops the Temerity of the Philosophers; she subdues our Rebellious

Pas-

Passions; she discovers to the Will, that she is sovereign Mistress of her Actions; she takes from Fortune all her Power; in fine, she shews us how to live well, that we may die well; and having taught us the practice of all the Virtues, by the guidance of Faith, she leads us without Fear or Apprehension to the Sleep of the Just, which places us among the Angels in Heaven.

Diogenes Laertius relates here several Sentiments of Epicurus and his Followers.

T E X T.

Don't here assert, that *Epicurus*, in many places of his Writings, and particularly in his *Grand Epitome*, rejects entirely the Art of Divination; but he assures, that 'tis meer Chimæra; and, that had it any Foundation in Truth, Man would not have it in his Power freely. This is what he advances, altho' there are in the Body of his Works a great many other things, where he speaks concerning the Conduct we ought to hold, for the regulating the Happiness of Life.

RE-

REFLECTION.

Cicero laughs at the *Stoics*, for their holding it possible to penetrate into the Future, when at the same time they acknowledg'd a certain infallible necessity in Things; which is what *Epicurus* maintains to be false and absurd: He will not admit of Destiny, nor that 'tis possible to know Things certainly before their arrival, because he looks upon 'em not to be determin'd and fixt, and, that they may as well happen one way as the other, according to Circumstances, Occasion, and the Conduct of Men, by vertue of their Liberty and Free-will.

This is also what Religion teaches us; besides in the Opinion of the *Roman* Orator, the foreknowledge of what is to come, is of no Utility; nay, it is dangerous: for supposing there was any thing of truth in it, he that should have it foretold him, at the age of Fifteen, that he should be burnt alive in his Old-age, would pass all the moments of his Life in cruel Anxieties.

TEXT.

HE differs very much from the *Cyrenæans* concerning the Nature of Pleasure; for those Philosophers won't allow it to consist in Indolency and Privation of Pain, but will have it take its birth according as the Senses shall be affected.

On the contrary, *Epicurus* requires, that the Mind and the Body should be as it were co-partners therein; he explains his Opinion in his Book concerning the chusing or avoiding things, in that relating to Life and Manners, and in the Epistle he writes to the Philosophers of *Mitylene*. *Diogenes* in his *Epistles*, and *Metrodorus* in his *Timocrates*, agree upon this Head.

The Pleasure we receive, say they, is twofold, the one proceeds from Repose, the other from Motion: And *Epicurus*, in his writings relating to those things we should make our choice, expressly says, that those Pleasures that are of the first kind, are the Pleasure of Ease and Tranquility of Mind; and that Pleasure of Activity and Joy are of the Character of those that are to be found in Action.

REFLECTION.

It is not without Reason that *Gerson* compares those Pleasures that place the sovereign Good of Life, in Voluptuousness, and those Pleasures that gratify the Senses, to those filthy Animals that delight to wallow in the Mud and Mire: "They are," says this Doctor, unworthy the name of Philosophers, since they could imagin, that what made the Pleasure of Brutes, could constitute the Felicity of Man. *Aristodemus*, the Tyrant of *Cuma*, was so charm'd with this infamous Opinion, that he publish'd an Edict, whereby he oblig'd all his Subjects to devote themselves entirely to the beastly Pleasures of Sensuality. *Epicurus*, whose Sentiments are mixt and always pure, is very opposite to those of *Aristippus* and his Followers, who believ'd Life could

could not be agreeable, if it was not pass'd among those Pleasures that delight the Body.

He will have our Happiness consist in Indolence and Tranquility ; nor that he means by Tranquility a sort of lazy Idleness, but he intends thereby a fixt determination of the Mind, to do nothing but what shall be conformable to the Rules of Prudence ; an unshakeable firmness against the attacks of Fortune ; a Contempt of all those things that might alter its Reflections ; and, that constantly meditating, it shall delight it self with its Speculations, and anticipate those Pleasures it expects hereafter.

Seneca sufficiently expresses the Opinion of this Philosopher ; *Epicurus* (says he) of whom we can judge amiss, will not have Pleasure consist in Action, but in that unalterable Character we improve in our Mind by the help of Reason.

T E X T.

HE do's not agree neither with the *Stoic* *renaans*, who hold, that the pains of the Body are much more sensible to us than those of the Mind : The Reason they base their Opinion with, is, that we punish Delinquents with bodily Torments, as being the severest and most rigorous : But *Epicurus* proves, that the Tortures of the Mind are far beyond 'em ; the Body suffers but during the time of its Affliction, whereas the Mind suffers not only under the present Evil, but is also tortur'd with the remembrance

what is past, as well as with the apprehension of what is to come; which makes this philosopher prefer the Pleasures of the Intellectual Part, to all the Voluptuous Delights of the Body.

REFLECTION.

It is no great Wonder, that *Aristippus* and his followers, who have establish'd the Felicity of life in the Pleasures of our Senses, should maintain, that the Afflictions and Pains of the Body exceed those of the Mind. *Epicurus* is of a quite contrary Opinion: In effect, nothing that the Body endures can be compar'd with the Tortures of the Mind; an unforeseen Thrust of a Sword is hardly felt, whereas if receiv'd in cool Blood, and with a meditated expectation, 'twould be much more sensible; because Thought, that is a Property of the Mind, would make us reflect on all the dismal consequences of the Wound, viz. the Pain of the laceration, of the Probing, of a Fever, and the other attendants of the Evil. A Man that is going to be executed would not undergo so much, if he were to enter in the Dungeon; but the Preparations for Execution, as well as the Nature thereof, being present to his Mind, augment his Fear; this Intellectual Part is in this more unhappy than the Body, Ailings are more numerous, more dangerous, and more violent; nothing can come up to the Disturbance and Uneasiness it undergoes, from Envy, Ambition, Love, Jealousie, Vain-glory, Contempt, extreme Poverty, and the loss of Dignity and Esteem, which for the most part are the Causes of its Misery.

TEXT.

TEXT.

HE proves, that *Pleasure* is the Scope and End of all ; because the Beasts sooner perceive the Light, than (without the help of Reason, and by meer instinct of Nature) they seek Pleasure, and decline Pain. And it is a thing so natural to Men, from the very moment of their birth, to shun Affliction, that even *Hercules* himself, (when he felt the raging Pains of the Fire that consumed him) could not forbear shedding Tears, and fill'd the *Eubæan* Hills and Valleys with his Crys and Lamentations.

REFLECTION.

This Reasoning of *Epicurus* is a sort of Consequence of the Opinion he advances in his *Physics* concerning the Infallibility of the Senses, in differing from the Mind, which he pretends to err. As Brutes have not the use of Reason, that they judge of things according as they appear to their Senses, our Philosopher will have us have recourse to them, touching the Nature of the Good that ought to be in the Inquest after Pleasure, as well as concerning the Nature of Evil in the avoiding Pain, since they eagerly seek after the one and carefully avoid the other.

T E X T.

HE believes, that the Virtues have nothing in 'em can make 'em desirable, with reference to themselves; and, that they are so only from the Pleasure that results from the acquisition thereof; as the Art of *Physick* is only useful by the Health it procures. *Diogenes* says the same in his *Epistles*. *Epicurus* adds, That Virtue only is incomparable from Pleasure; that all the other things that accompany it are meer Accidents, that vanish away.

R E F L E C T I O N.

The sovereign Good refers to nothing, and may be said to be independent; on the contrary, all things unite to it, as to their Centre, and this true Centre is to be found only in the Knowledge how to live agreeably. The *Stoics*, who will seek no rest for it, but in the Nature of Virtue, have render'd themselves to be dazzled by the Vanity of a false Pleasure, and never knew what Nature requir'd. *Epicurus* was far more knowing than these Philosophers, and however they may cry up their Sensual Pleasures, those fine Virtues would have nothing in them, to make 'em the Object of our Desires, if their Effects did not lead to Pleasure. We value Navigation for the Utility we receive from it; Music, for its Harmony; and the Art of Fortification, for the Security and Safety it affords. Wisdom, that contributes very much to the Happiness of Life, would not be so much sought after, were it not for Pleasure, which is the final

End

End of its Precepts : We are very eager in our pursuit after it ; we do all we can to acquire it by reason she banishes that Sadness that makes us timorous, and quiets our Agitations and Disturbance ; she lays the Fury of our Passions, and gives our Mind that Rest, to which Pleasure is always annex'd ; and it may be easily perceiv'd, notwithstanding the malicious Construction the Stoicks have put upon the term *Pleasure*, which *Epicurus* makes use of, that it is a thing inseparable from *Virtue*, and may be properly call'd the *Sum* thereof.

We are not therefore to love Wisdom for its own sake, but for the Pleasure we receive in the practice of its Counsels. The same may be said of *Temperance* ; it deserves our Esteem, for it causes inward Peace, and teaches the just Medium we ought to keep in the choice or declination of Things ; and when once its Precepts are conformable to Reason, it knows how to bound our Desires, and prevent our being insatiable.

Magnanimity has nothing in it, neither can render it desirable, of its self. Would it not be ridiculous, to undergo Hazards, to expose one's self to Dangers, and perform great Actions, with the simple view barely of so doing ? *Mutius Scaevola* burnt his Hand for the Pleasure of fright'ning *Porsenna*, and obliging him to a Peace. *Burns* and *Spertius*, Citizens of *Sparta*, expos'd themselves to the Vengeance of *Xerxes* King of *Persia*, (who had Messengers the *Spartans* had kill'd, contrary to the Law of Nations) but for the Pleasure of appeasing by their Death the Anger of that Prince, and to save their Country from Ruin.

These Actions are consider'd as leading to *Glorie* and Honour, and bestowing that precious and charming thing, a good Reputation ; or to some other Design, that still procures the Pleasure of which the Philosopher speaks of. Moreover, this *Virtue* is valuable

valuable for the elevated Station it places the Mind in, which makes it above Misfortunes, nay, even face Death it self with an Intrepidity that has nothing in it of Rashness or Brutality, as being the Effect of Reflection, and the *Pleasure* we propose. But, to speak like a Christian, there is nothing but the Divine Wisdom, which is G O D, that is desirable of it self; 'tis the blessed Enjoyment of Him that makes our supreme Felicity; 'tis to the possession of this Felicity Man should refer all things; and he ought to omit Nothing that can procure the Fruition of this *Transcendent Good*.

Let us put the last Hand to this Work, and to the Life of this Philosopher, and let us here add the Opinions he held for certain. And, may the End of our Labour be the Beginning of Blessedness.

EPICURUS'S *Maxims*.

M A X. I.

THAT Being that is happy and immortal, is no ways solicitous or uneasy on any account, neither does it torment or teaze others; Anger is unworthy his Greatness, and Beneficence cannot form the Character of his Majesty; for all these things are the Property of Weakness. He says in another place, That the Gods are imperceivable

vable to our Senses; that the Mind alone enjoys the Advantage of knowing 'em; that they don't exist by a certain Solidity, nor by a distinction of Numbers, but that their Form is like that of Men, by reason of the perpetual flux of Images, that affect the Mind by the quality of their Nature.

REFLECTION.

"The Moment, says *Socrates*, that Man busies himself in the search after the Divine Nature, and that weak Reason is his Guide to the knowledge of this Truth, he is in a dangerous state; he may be said to walk in the dark, and all his Motions bear a proportion to this Error.

'Twas *Epicurus*'s Misfortune, to endeavour to penetrate into that which has ever been too immense for weak Reason; and accordingly he miscarried in the Attempt, but Policy oblig'd him to disguise his Sentiments: For, as *Cicero* very well observes, if the Deity is weak and impotent, or neglects the Assistance of Mankind, to what purpose do we build Temples to it? 'Tis of no benefit to invoke it, or pay Homage to it. And if Divine Worship were once abolish'd, what would become of the publick Faith? Civil Society would be destroy'd, and Justice, which is the most excellent of Virtues, would be banish'd out of the World.

This Orator pretends that *Epicurus* spoke equivocally, and leaves it doubtful, whether he said there is something happy and immortal, or whether he meant, that what enjoy'd a perfect Felicity had the advantage of being Eternal. 'Twas, in all likelihood, on the score of this Passage in our Philosopher, that *Diogenes Laertius*, in his Life, extols

his Piety, and Worship of the Gods: But suppose *Epicurus* spake sincerely in this Maxim, which he did not, it would be at best but a Pagan Piety, which would be an Impiety in our Religion. The Definition he gives of an Immortal and Happy Being, is an outward Expression that contains a dangerous Sense; for it is destroying the Belief of a GOD, to deprive him of the Government of Nature, and under the pretence of thinking nothing of him but what is great and august, making an Idol of an Intelligent Being.

GOD chastises in his Anger, He is appeas'd and reconcil'd without Weakness, He acts without composing his Rest; He is immutable, tho' he changes all things; He is always seeking, tho' he wants nothing: We are the Work of his Power; we subsist by his Goodness, and we should cease to be, the moment his Providence forsook us.

MAX. II.

DEATH is nothing, in reference to us. What has undergone a Dissolution has no Sense; and this privation of Sense makes it just nothing at all.

REFLECTION.

This Maxim of *Epicurus* is a Consequence of his Opinion touching the Mortality of the Soul: He believ'd that Death effected the Dissolution of the Soul, as well as of the Body; from whence he infer'd, that Hour ought not to alarm us, since there

was nothing to fear hereafter ; and that it was (as *Lucretius* says) but a *returning to Eternal Sleep*.

This Sentiment is very contrary to Religion, which inspires more advantageous Thoughts in reference to our Soul : It tells us, that our Soul is mortal ; and, that we ought to hope and expect all things from GOD, who is the Author of Nature ; 'tis on Him our Life depends, 'tis by Him we shall revive at the Resurrection ; we ought to pay Him a continual Worship, because we are to be with Him, and that He is to make our Eternal Felicity.

But if we may be allow'd to say something in favour of our Philosopher, we must do him this Justice ; That he did not advance this Maxim to promote Voluptuousness, like those Material Souls that say, *Let us eat and drink, for to morrow will put an end to our Pleasures ; all will terminate with it, and there is nothing afterwards that can cause either Hope or Fear* : On the contrary he taught and practis'd Sobriety, and oppos'd with sound Reasons a Luxurious Intemperance.

MAX. III.

THE most delightful thing in Pleasure is Privation of Pain ; for where-ever that is found, there can be neither Evil nor Sadness.

REFLECTION.

Isocrates warns us to be very distrustful of Calumny ; for, admitting it be false, they to whom

the Truth is not known, judge according to the Character is given of you. 'Tis what happen'd to our Philosopher, who having declar'd so plainly in his Writings, That the Pleasure he plac'd the Happiness of Life in, was not to be found among those that gratifie the Passions; was look'd upon nevertheless (thro' the Malice of the *Stoics*) to be a Man that had refin'd all sorts of Debauchery, altho' he meant no other Pleasure than what proceeds from Privation of Pain,

MAX. IV.

If the Body be attack'd with a violent Pain, the Evil soon has an end: If on the contrary the Pain be languishing, and of long duration, it is sensible (beyond all doubt) of some Pleasure therefrom, Thus most Chronical Distempers have Intervals, that afford us more Satisfaction and Ease than the Distempers we labour under cause Pain.

REFLECTION,

Torquatus, one of *Epicurus's* Sect, says in *Cicero*; That great Torments are soon at an end, by reason they cause the Dissolution of the Compound; whereas if they are moderate, they have intervals of Ease. In effect a Person that is afflicted with an *Ague* suffers during the cold Fit, but when that is over, there follows a sort of Rest that is refreshing;

and nothing can come up to the Pleasure we feel in quenching a Thirst we have endur'd some time.

Besides, the Wise Man shall (in *Seneca's* Opinion) be able to exercise his Virtue, tho' Bed-ridden; he shall meditate on the Means to bear his Distemper with Patience and Moderation, and not suffer the Pains he endures to transport him beyond his Temper; he must take care of committing any thing in that state unworthy his Profession, and then the Thoughts of his having got the better of his Torments will afford him some Delight in his Fortitude.

M A X. V.

IT is impossible to pass our Life delightfully without *Prudence, Honesty, and Justice*. He that practises these excellent Virtues, cannot but live pleasantly; insomuch that the Man who is so wretched as to be neither *prudent, honest, nor just*, is depriv'd of all that might otherwise make his Life happy.

R E F L E C T I O N.

What a charming *Picture* is here, of the Interior of our *Philosopher*! what a curious Model to form our Lives by! How blessed is his State, who cultivates the Pleasures that accompany *Prudence, Honesty, and Justice*! We must endeavour to live comfortably, but in order to do that, our Mind must govern and hold the Reins of all the Motions the Soul communicates to the Body, and our Reason

son must be back'd and supported by *Prudence*. We ought to be convinc'd, that all Pleasures are dangerous without *Honesty*; at the same time we should be so just, as to do by the Habit we have acquir'd of *Justice*, all that the Laws compel us to do thro' Fear. Then it is that (by the help of these excellent Qualities, and in a full fruition of the Pleasures they afford) we expect the end of our Course with Firmness and Constancy, because *Prudence*, *Honesty*, and *Justice* are inseparable from a happy Life, and that there can be no compleat Felicity without the practice of these Virtues.

Thus *Phocion* enjoy'd the Comfort and Pleasure of a Man truly Wise; he had learnt under *Plato* and *Xenocrates* the Maxim of our Philosopher, by which means he was inaccessible to the Violence of the Passions, no wise to be corrupted by Money, refusing with Indignation what *Alexander* offer'd him; his Continnence was worthy Admiration, as well as his Moderation and Justice; his Clemency was such, as made him kindly entertain in his House the very Man that had put out one of his Eyes with an Arrow; whereby he sufficiently declar'd the calm state of his Mind, and his Actions were so many Testimonials of his Prudence.

He always advis'd Peace, tho' he shew'd himself a Hero in time of War: Being accus'd of Treason, altho' innocent, he spoke in the behalf of his Friends, and neglected justifying himself: He even paid the Executioner for the Poyson, and appear'd as well pleas'd at his Death, as he had been contented and easie during his Life.

M A X. VI.

Several have imagin'd, that Regal Power and Command might make 'em sure of Friends, wherefore they have spar'd nothing to raise themselves to this Dignity; they look'd upon it as a Station firm and secure, and out of the reach of all Attempts. And it must be confess'd, that if thereby they attain'd to that desirable Tranquility and Security of Life, they were in possession of that Supreme Good, Nature teaches: But if on the contrary they have always liv'd in Distraction and Anxiety, as it seldom (if ever) happens otherwise, they have then miscarry'd in that main Good so conformable to it.

REFLECTION.

Epicurus (who elsewhere forbids the *Wise Man* to meddle with the Administration of Government) here sets forth the Error of the greatest part of Mankind; who considering the many Dangers that attend Life, flatter themselves they can shun 'em all, if they can raise themselves above the rest: How weak is this way of Reasoning? Honours and Dignity are inseparable from Solitude and Care; we are continually in apprehension and fear of losing 'em; the fickleness of Fortune, or Envy, that declar'd Enemy of Grandeur, is ever threatening us.

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Aman, who in a manner ruin'd that vast Empire of the *Affyrians*, saw at last his unjust Pride punish'd with the Shame of an infamous Execution, *Sejanus*, that intimate Favourite of *Tiberius*, having practis'd all that the wildest Ambition can execute most Criminal, found at length that the greatest Honours are attended with the greatest Misfortunes; but 'tis more imprudent still, to hope for Safety from those we have enslav'd.

Andronicus Comnenus violating all the Laws of Nature, put to Death his Cousin *Alexis*, to whom the Empire of right belong'd, that he might thereby ascend the Throne; he thought severe Means the most effectual to confirm him there, but all in vain, for he could not decline the common fate of Usurpers. Those whom he had enslav'd, revolted; *Isaacus Angelus* was declar'd Emperor, who seiz'd the Tyrant, and caus'd one of his Eyes to be put out, leaving him the other to be a Spectator of his Calamities: He was afterwards, (to render his Ambition more ridiculous) set upon an Ass, with his Face towards its Tail, which was put in his Hand instead of a Scepter, and in lieu of a Diadem, he had a Crown made of Onions: In this Condition he was led through the Streets of *Constantinople*; and having suffer'd the most cruel Indignities, was at last deliver'd up to the People, who pleas'd themselves with tearing to pieces this Victim of their just Fury.

This high Station affords us Partisans and Flatterers, but no Friends; our Guards themselves ought to be distrusted. *If the Face* (says one of the Ancients) *can disguise the anxious Agitations of the Soul, we are not for that less happy, since we pass our Life in continual Fears and Alarms, and are always in danger of being the Sacrifice of those we hold in Slavery; 'tis therefore no better than seeking for Safety and Quiet in the midst of Tumult and Confusion.*

MAX.

M A X. VII.

NO Pleasure is an Evil in it self; that is only to be esteem'd such, that is follow'd by a greater Mortification and Uneasiness than the Satisfaction of its enjoyment amounted to. If it could sum it self up entirely, and that it included in its duration the most consummate Delight, it would be always without Disquiet, and this Union of all that is charming would be as compleat as any thing Nature does in the most accomplish'd of its Works; then there would be no difference in Pleasures, and they might be partook of without Distinction or Choice.

R E F L E C T I O N.

Epicurus pretends, that Things are neither Good nor Evil of themselves; and, that we ought to seek 'em, or fly from 'em, only by reason of their Consequences and Effects. Thus *Prudence* is desirable, because it regulates our Life; *Temperance*, because it establishes Quiet in us, and procures Health; and *Magnanimity* and *Justice*, for their respective Utilities: So Pleasure is nothing in it self; but if it be of the same Character with that we feel when we triumph over our Passions, then 'tis most excellent; as, on the contrary, if it be sought after in Lewdness and Debauchery, 'tis an Evil.

M A X.

M A X. VIII.

IF what delights Men in lascivious Pleasures, could at the same time rout out of their Minds the Terrour they conceive of those things that are above 'em, the Fear of the Gods, and the Alarms the Thought of Death causes, and that they could therein find the Secret of desiring what is necessary for a Good Life, I should be in the wrong to find fault with 'em, since they would enjoy the most consummate and perfect Pleasure, and nothing would be able in the least to disturb their Tranquility.

REFLECTION.

'Tis without Reason that *Cicero* so furiously inveighs against *Epicurus* on this Maxim, but the defence of the *Stoics*, rather than of the Truth, is the real Cause of his Transport. When our Philosopher says, he would forgive them that plunge themselves into Pleasure, provided they could there find Tranquility of Mind, and Health of Body ; it must be look'd upon as a meer Supposition he makes, which is very well known to be impossible, according to his Moral, since the Happiness as well as Security of Life, as he before declares it, is no where to be found without Prudence, Honesty and Justice.

We see *Nero*, amidst the criminal Inventions of a thousand different Pleasures, fills *Rome* with Slaughter, to secure his Life : And *Heliogabalus*, who had drain'd Nature in a manner, to satiate his insatiable and vicious Inclinations ; who made nothing

thing of spending Sixty thousand Crowns at a Meal ; who lay in a Chamber of Gold ; was, notwithstanding, in continual Apprehension and Fear: Death was so terrible to him, that the Souldiers who kill'd him, found him in a House of Ease-ment, where he had hid himself, in hopes to shun it.

There can be no Content, Satisfaction, nor Ease of Mind where there is an unbridl'd Loose giv'n to the Passions ; and our Philosopher spoke after this manner, only to inspire the greater aversion and abhorrence of effeminate Pleasures, and to make us betake ourselves to better Courses, by the means of Contemplation.

He will have us consider those vast Motions that are perform'd over our Heads, as being natural Effects ; moreover, he requires we should penetrate into the Cause of all extraordinary Products ; to the end, that being no longer in Ignorance, we may have no apprehension of Death, nor of any of those things that commonly startle Man : And it is most certain, that he that abandons himself to the Pleasures of Love, as *Epicurus* well observes, is thereby render'd incapable of speculating and gaining an Insight into the Knowledge of Nature, because this Passion weakens the Mind, and loading us with all sorts of Distempers, hastens upon us all the Infirmities of Old-age.

There is one part of this Maxim that our Philosopher mistakes for a Good, *viz. not to dread the Gods* ; which must be own'd to be altogether impolitic : For altho' they were but Men, the Community and Vulgar Sort were bridl'd and kept in awe thereby. But as for Christian Wisdom, it can never be perfect without a Religious Fear of the Deity.

MAX

M A X. IX.

IF what we behold as miraculous in the Heavens did not scare us; if we could reflect enough to overcome the fear of Death, because it no wise concerns us; if, in fine, our Knowledge went so far as to find out the true End of all the Evils, and Good Things, the study of Physical Speculations would be altogether useless and unnecessary. 'Tis a thing impossible, that he that trembles at the sight of the Prodigies of Nature, and is startl'd at all the Events of Life, should be ever exempt from Fear; he must consider the vast extent of Things, and penetrate into it; he must cure his Mind of the ridiculous impressions of Fables, for without the discovery and knowledge of Nature, there can be no taste of true Pleasure.

REFLECTION.

Our Philosopher here differs very much from *Socrates*, who despis'd the Knowledge of Nature, and would have us busy ourselves with no other Study than that of Morals; because he held the Knowledge of Natural Things to be of no Utility towards the reformation of our vicious Inclinations; and that what pass'd in the Heavens, did not belong to our Enquiry. *Epicurus* on the contrary will have us pry and search into the Secrets of Physick, not for her own sake, but because it enlightens the Mind, discusses and examines the Causes

Causes and the End of all, makes us despise Death, and supplies us with Remedies against Fear; which are certain and sure Means to live and die peaceable.

Justin gives us an Instance of the Truth of this Maxim, in the Person of *Epaminondas*, who being dangerously wounded, was carry'd out of the Battle; when he came to himself, he knew he must die, but shew'd no more Concern at the approach of Death, than he had express'd in the fury of the Action: The first thing he ask'd, was, Whether his Buckler was safe, which it seems was the only thing he fear'd the loss of; when he understood it was, he order'd it to be brought to him, and kiss'd it, as the Witness of his Glory and Labours: Then being inform'd the *Thebans* had got the Victory, *I am satisfy'd* (says he); and with those Words expir'd, ending his Life he had so often expos'd for his Country, with a Congratulation on the Success of its Arms.

The true Cause of so many glorious Actions, and so fine a Death, was without doubt the great Progress he had made in Philosophy; 'twas the Subject of Admiration, that he who had been brought up in Arms, should be so great a Proficient in the Sciences: 'Twas by their means he had gain'd such a Contempt for Riches, as not to leave wherewith to bury him; and it was by the help of his Attainments, that he was always intrepid, and that he never swerv'd from the Precepts of Wisdom; inasmuch, that it might be said, he was not a less honest and virtuous Man, than a great Captain.

He that will (says *Seneca*) be void of Fear, and despise Fortune, that will look upon its Promises as mere Chimera's, receive its Attacks without Disturbance and, in fine, pass his Life happily and quietly, ought never to discontinue the study of Philosophy; for she can so satisfy his Mind, as to make him covet nothing and remain unshakable in the Station she has plac'd him.

MAX

M A X. X.

IT is of little use not to be afraid of Men, if we still doubt how Things are transacted in the Heavens, upon the Earth, and in the vast Immensity of the great *whole*? What Quiet or Rest can he have, who is not arm'd in himself against all that can terrifie or discompose his Interior.

R E F L E C T I O N.

Lucretius expresses admirably well Epicurus's Thought; 'Tis in vain (says he) that Man labours incessantly to heap up Wealth; that he looks upon Nobility as the Center of his Vanity; and, that he exposes his Life to gratify his Ambition; nay, the Glory of Commanding is useless to his Felicity: In effect, what can be hop'd from these Advantages, if our Passions rage and disturb us, if the thoughts of Death seizes us, if Fortune diverts it self with the Credulity and Foolery of our Hopes, and if at the same time we make the World tremble by the strength of our Power, we want in ourselves Firmness and Constancy of Mind?

Mecenas was not contented, tho' the Favourite of Augustus; the fear of Death rack'd him so cruelly, that, as Seneca relates, he wish'd to live always, tho' it were in Pain and Torment. Xerxes, in a like manner, dispeopl'd the World to punish Greece; his Expedition prov'd, nevertheless, unsuccessful, and his numberless Army could not protect him from the Disgrace he receiv'd through his want of Courage.

Epi-

MAX

Epicurus holds, That 'tis not sufficient to be secure in reference to Men, but that we must be so likewise with reference to any inward Agitations that may disquiet us, and render us unhappy. A Citadel well guarded, and a numerous Army, may sometimes protect us from the Storms that the seditious Fury and Treason of the People may raise, but these are but weak and ineffectual Remedies against what persecutes us inwardly. A Clap of Thunder, a Dream, a sudden Fear shall make a Prince tremble, tho' surrounded with his Guards; an unruly Passion shall devour him in his Palace; and he that Commands others, is unhappy enough not to be his own Master.

We should, therefore, seek for this Help from Philosophy, which the generality make their Pride to be ignorant of, tho' at the same time true Glory can only fall to the share of the Learned; and, that the unaccountable Rise of an Ignorant Man, who has no other Merit than the Favour of Fortune, ought to be his Shame.

M A X. XI.

THE Quiet and Safety that is found in Solitude and Retirement from the World may be equally enjoy'd by us, tho' in it, provided that we keep strictly to the Medium of Temperance, and confine our Desires to what Nature exacts for its Preservation, which is common and easily procurable. The effect whatever she counts most delicious and exquisite, is common and limited; but

we listen to the wanton Appetites Opinion creates, when it is deceiv'd by false Appearances, our Luxury shall be insatiable, and nothing shall be able to satisfy it.

REFLECTION.

It is certain that Retirement contributes very much to the Happiness of Life, because 'tis almost a sure Means to meditate with Success. Wherefore *Dioctes* having sway'd the Empire with all the Glory of a Conqueror, not finding therein the Tranquillity he desir'd, prefer'd to the Ambition of Reigning, the quiet of his Mind, and esteem'd himself more happy in a little Country House, where he employ'd himself in cultivating the Earth, than he had been in the most Magnificent Palaces: And notwithstanding he was afterward solicited to reassume the Government, he never would quit that way of Living.

In effect, the Mind there exercises its Faculties more freely, and the Body is not so liable to be compos'd: The Passions don't find Matter to provoke their Fury or Weakness, and we are out of danger of being mov'd by the flattering Ideas of Objects. But in *Epicurus's* Opinion, there is a more Heroic way to the Felicity of this World, which is, to remain amongst its Commotions and Disturbance, without partaking of 'em; to be in a Shipwreck without perishing; 'tis to be firm against the softness of Pleasures; 'tis, in fine, to have plenty, and yet be contented with little, since Nature would not be loaded with superfluous Delicacies, and requires only what is necessary.

M A X. XII.

THE Wise Man can never have but a moderate Fortune; but if he is not Considerable by the Advantages that depend on her, the Greatness of his Mind, and the Excellency of his Counsels, are sufficient to distinguish him from the rest of Mankind: These are the chief Springs of the most remarkable Events of Life.

R E F L E C T I O N.

The Wise Man is seldom *Fortune's* Favourite; her Bounties are generally the Lot of mean Souls; and he is above that despicable Condition. What is not a Man forc'd to do, to nick the time when She's in the Humor? A Minute procures her whole Influence, and the next loses all her Favour; and sometimes 'tis the labour of a Man's Life to fix his unaccountable Being, unless it be to his Destruction.

She delights in giving us vain Hopes, and when we think we are sure of 'em, she takes Pleasure in disappointing us; she flatters us only to be the more vexatious; 'tis an unhappy thing to be her Slave; she challenges all our Vigilancy and Care, and is jealous if all our Time is not sacrific'd to her Capriciousness.

The Wise Man, who is acquainted with her Conduct and Inconstancy, seeks his Quiet in Contemplation; for as Fortune does not act with Discretion, and, that one must be amongst the Crowd of her Devotees, to hope for any thing from her.

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She does not pry into a Corner to seek a Person worthy of her Favours ; on the contrary, she avoids Merit as much as she can, and loads with her Bounties whom she pleases.

Wherefore our Philosopher asserts, That he that is endow'd with the solid Advantages of Wisdom, despises those that are to be hop'd for from her Injustice, being fully satisfy'd with the interior Pleasures that the study of Philosophy affords, by whose Excellency he exceeds the rest of his Age in his Notions ; and by the strength of whose Arguments, and the exactness of her Counsels, he easily reduces 'em into Practice.

Aristides was so poor, that the Public was at the Charge of Cloathing him when he went to command the Army of the *Athenians* ; and yet he was one of the greatest Captains *Greece* has afforded : He beat the *Persians* at *Marathon* ; he drove *Xerxes* away, who design'd the utter Ruin of his Country, and was surnam'd *The Just*.

I have follow'd *Vitruvius's* Thought in the explication of this Maxim ; tho' some are of Opinion, that *Epicurus's* meaning is best explain'd by *Seneca*, who says, that the Wise Man should be satisfy'd with little ; but I think the first Interpretation most probable, because the Wise Man being for the most part disgrac'd by Fortune, is recompenc'd (as our Philosopher well observes) with the Gifts of the Mind ; 'tis certain, that without exclaiming against her Inconstancy, he is always contented with a Mediocrity, according to the Precepts of Philosophy.

M A X. XIII.

THe Just is, of all Mankind, he that lives freest from Trouble and Disorder ; whereas the Injust, on the contrary, is always disturb'd and perplex'd.

REFLECTION.

“The Just (says *Solomon*) is not subject to Inconstancy ; he is ever the same, he never sullies the Beauty of his Character ; he is both Man and Immortal at the same time. “How blest is the Just ! (says *Themistius*) he is not inferiour to Jupiter in Power ; he not only commands Men, but the very Elements ; 'tis he is the Cause of their fruitful Effects, and 'tis through his Means, and for his Sake, that their Utility answers the expectation of Men.

He is of an undaunted Courage, and void of Fear : Thus *Cesellius* the Lawyer, could never be prevail'd with to register the cruel Acts of the *Triumviri* ; the Threats of those three Persecutors of Mankind, could not shake his Constancy.

Caracalla having desir'd *Papinianus* to justify before the Senate the Murther of his Brother, which had been perpetrated by his Order, this eminent Man, who was look'd upon as the very Refuge of the Law, refus'd his Eloquence to the Injustice of this Prince, and chose rather to die, than cowardly to obey him and betray his Duty ; which would have render'd his Life unhappy.

The Just Man is not blinded with Ambition. *Atalus* being declar'd Regent after the Death of his Brother *Eumenes*, never would suffer his own Children

dren to be educated as if they had a Right to the Empire, notwithstanding the pressing Instances of *Stratonice*, who was Widow to the deceased King, and whom *Atalus* had afterwards marry'd : On the contrary, he resign'd the Scepter to his Pupil, as soon as he had attain'd the Age that was requir'd to govern.

The Just Man condemns himself, rather than to be tormented with the thought of having acted contrary to Justice. *Charondas*, one of the *Athenian* Legislators, having made a Law, by which he forbid any-body to appear arm'd in the public Assemblies, chancing to be at one of 'em in his return from the Country, without having laid by his Sword, kill'd himself upon the spot, to ratifie the Law he had made, and to confirm it by the Punishment he inflicted on himself.

In fine, the Just Man is always happy ; 'twas what made the Emperor *Nerva*, after a strict Examination of his Life, declare, He did not find himself conscious of any thing that could hinder him from living without Fear, tho' he should abdicate the Dignity of Emperor. 'Twas usual among the *Persians*, rather to disobey the Prince, than act any thing that was unjust ; nay, the Kings themselves made 'em take an Oath to this effect, when they enter'd upon any Office or Employment.

'Tis with great reason that our Philosopher promises the Just Man an unalterable Tranquility, and assures us at the same time, That the Unjust is ever Unhappy, because every thing scares him, and he is in continual Fears and Distrust.

Dionysius the Tyrant entrench'd his House, nobody was suffer'd to enter his Chamber, which was always well guarded ; notwithstanding this, he was not free from Fear ; his Wives, his Brother, nay, his own Son, were not suffer'd to approach him without being search'd, whether they had no Arms about 'em under their Cloaths : All this

Precaution could not make him easie still: He caus'd his Hair to be findg'd off with live Coals, not daring to trust 'em to make use of Scissars, lest they should attempt his Life; he was restless and uneasie still, notwithstanding all this Care, and trembl'd at his own imaginary Fears. What a Picture is here of an Unjust Man!

MAX. XIV.

THE Pleasure of the Body, which is nothing else than the seeking to avoid that Pain that attends the want of something Nature requires, is incapable of encrease or augmentation; it is only diversify'd according as Circumstances are different: But the Pleasure the Mind proposes, as the End of its Felicity, depends entirely on the manner how we cure ourselves of those Chimerical Notions, and whatever has any affinity with 'em, by reason they disturb the Mind.

REFLECTION.

Our Philosopher does not imitate the Stoics, he does not make use of Invectives to repel their Calumnies, neither does he maliciously interpret their Sentiments; he is contented without naming 'em, to declare in several Places of his Writings, that his Opinion concerning the Nature of Good is misinterpreted and disingenuously explain'd; and it being a thing of Consequence and Moment, he frequently repeats what he means by the Word *Pleasure*.

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'Tis (says he) the Tranquility of the Mind ; 'tis the Contemplation of all that passes in the Universe ; 'tis to check the Fury of the Passions ; 'tis, in fine, the knowing how to cure ourselves of false Impressions, which being for the most part nothing but Fables, are most commonly the Source of all our Frights.

Man would be happy, 'tis in his Power to be so, and nevertheless he rambles from the way that leads to that State, at the very time he labours to attain it ; for the Felicity of Life consisting in that unshakeable Firmness and Constancy we have arm'd our selves with against all Events, he on the contrary is surpriz'd at the smallest Things ; his Reflections disturb him, and he is perplex't in his Enquiries, and sinking under the Burthen of his Misfortunes, he passes his Life miserably in imaginary Fears and Alarms.

M A X. XV.

IF it were possible for Man to live for ever, the Pleasure he would receive therefrom would not be greater than what he might experience during the limited space of his Life, if he could sufficiently refine his Reason to know the true Scope and End thereof.

R E F L E C T I O N,

Pleasure, according to *Epicurus*, consists in the being void of Fear, without Disturbance, and free from Pain. Philosophy teaches us the Means to avoid

void these things ; She places us in that secure State that is the very blifs of Life, and so compleats its Felicity ; so that were that to be much longer, this would not be more perfect, because nothing can go beyond the Calm of the Mind and Health of the Body, these two things being the Constituents of Pleasure.

Seneca is of this Opinion ; *When once* (says this Philosopher) *I have discharg'd the Duty I owe to my self, that my Mind is so fixt and settl'd, that no Event whatever can ruffle or disturb it, and that it is duly inform'd wherein consists the Happiness of Man ; I make no difference between a Day and an Age.*

M A X. XVI.

NATURE has prescrib'd Bounds to the Pleasures of the Body ; we lose all the Sweetness thereof when we wish it were everlasting : But the Mind reforms this Error, and reasons with exactness on the Scope and End the Pleasure of the Body ought to have, as well as concerning what is to cause its last Dissolution.

It shews us, that the desire of an unlimited Pleasure is ridiculous, and by so doing renders our Life perfectly Happy ; insomuch, that Man being satisfy'd with his manner of Living, has no need (for its Felicity) of Infinity of Time ; nay, he is not depriv'd of Pleasure, tho' he perceives that his Mortal Condition leads him insensibly to the Grave, since he there finds what happily finishes his Course.

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REFLECTION I.

Epicurus shews in this Maxim, that the Unhappiness of Man proceeds from his being insatiable ; he rebels against Nature, that is content with little ; and far from following the Dictates she inspires, he hears her Counsels with Contempt, and flatters himself, that he knows better than she, how he ought to lead his Life : If he obtains what he desires, he soon grows weary of it ; he is never contented, because he is always upon the search ; he fancies for his Felicity what causes his Unhappiness ; he will enrich Nature by overlading it ; he thinks there can be no Pleasure but in Excess ; and when he has plung'd himself therein to gratify his Avidity, he is more Unhappy than before, by reason that very Excess is but Temporary, whereas he would have it Everlasting.

Seneca has well digested our Philosopher's Notion. *What Enemy* (says he) *has been more cruel towards the Objects of his Hatred, than irregular and unwarrantable Pleasures are to those who abandon themselves to their criminal Effects !* 'Tis with the greatest Justice they are persecuted by the Fury thereof, which must needs be infinite, when these Pleasures go beyond the Bounds prescrib'd by Nature, who has a certain Medium, beyond which to force her, is to use Violence to her. But whatever Luxury and Debauchery require, is without Bounds. The Necessary is measur'd by its *Utility*, whereas what is superfluous, can have no Moderation.

REFLECTION 2.

The later part of this Maxim is a Consequence of the Sentiments of our Philosopher ; he will have
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us constantly meditating how to live well, and how to die well ; he looks upon these two things to be inseparable, because they constitute the Happiness of Life : To live well, according to him, is to keep in subjection the violence of the Passions ; and to die well, is to have foreseen this last End, and be prepar'd against its Alarms.

He says in several places, *That Life is pleasant and delightful, when we pass it in Contemplation, and make a good use of its Reflections, and enjoy the excellency of their Practice. Death is also a good thing, when we behold its approach without Fear, but we ought not to desire it, says our Philosopher, according to Seneca, We should neither be too fond of Life, nor too much out of conceit with it, and we ought not to leave it, by a rash and precipitate Resolution. A Wise and Magnanimous Man may upon occasion retire from the World, but 'tis unworthy of him, his Departure should look like a Flight.*

M A X. XVII.

HE that has discover'd after what manner Nature has limited all things relating to life, must needs know the Means to get rid of that Uneasiness the Body feels when it wants any thing, and must have found out the happy Secret of rightly ordering the whole Course of his Life so, that he has no occasion to seek his Felicity in those things, the Acquisition whereof is full of Uncertainty and Danger.

REFLECTION.

While *Nature* is our *Guide*, we know how to confine ourselves to what she requires; we are sensible what is requisite to preserve the Body free from Pain; we know, in fine, what is necessary for that sort of Life that is without Disturbance or Fear.

Happy is he (says *Seneca*) that applies the Activity of his Mind to Good; 'tis then he may be said to emancipate himself from the tyrannical Power of Fortune; he is moderate in Prosperity; Adversity cannot affect him so as to shake his Constancy, and he beholds, without Concern what astonishes other People: To him alone it belongs to despise, by the Strength of his Reason, what may be his Ruin, and to prefer an exact Medium to all that is Excessive; because the one is useful for the Comfort of Life; and Excess, as it is superfluous, can have only dangerous Consequences.

M A X. XVIII.

Here are two sorts of Pleasures; those that *Nature* inspires, and those that are superfluous: There are others, which tho' Natural, are nevertheless of no Utility; and there are some that are not conformable to the bent of *Nature*, and which she no way requires; these serve only to gratify the whimsical Chimera's Opinion raises.

Those *Epicurus* esteems natural, and necessary to banish Pain; as it happens when we drink, being very dry. He calls those
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Diogenes speaks.

Natural Unnecessary ones, that only serve to diversify Pleasure, and that are not requisite to drive away Pain; of this kind is delicious Fare. There are others again neither Natural nor Necessary; as Crowns of Flowers and Statues.

Those Pleasures which are Natural, cause no Uneasiness, provided there be Moderation in the Case: If they go beyond the Bounds prescrib'd to Pleasure, they are forc'd in their End, but we hope to find something agreeable in that Excess; which vain Expectation proceeds from the foolish Opinion of Men.

REFLECTION.

This Maxim is admirably describ'd by *Lucretius* *Epicurus* (says he) *knew very well the Art of fixing our Desires by the Precepts of Wisdom, and banishing whatever creates our Fears: He has shew'd us where to find the sovereign Good, and how to enjoy it; he condemns the insatiable Avidity of Man, and has made him sensible, that the Occupation of his whole Life was nothing else than the fruitless Labour of the Danaids.*

Moderation is always the Character of our Philosopher; she is, according to him, the very Source of Felicity, and the only Means to want nothing. In fine, Wisdom teaches us how to restrain our Passions; she shews us that certain Medium, whose Bounds must not be pass'd, if we consult the Satisfaction of the Mind or Body, and makes us know that the chiefest Utility of Life consists in this: *nequid nimis*.

MA

M A X. XIX.

OF all the things Wisdom supplies us with for a happy Life, there is none more considerable than that of a true Friend. He that is strongly perswaded that there is nothing in Life more solid than Friendship, knows how to fortifie his Mind against the Fear that is caus'd by the Duration or Eternity of Pain.

REFLECTION.

A true Friend is so charming a thing, that *Scipio* would never leave the Forum, till he had gain'd the Friendship of some-body. *Solomon* assures us, that he is a constant Protector, that never forsakes our Interest, that in our absence opposes the Enemies of our Fortune or Merit; that parrys the strokes of those that envy or calumniate us. It is says this Wise King) such a Treasure as far exceeds whatever we can imagine. Gold and Silver (that make Men violate those things that are most holy) have not Power enough to alter his Fidelity. He therefore concludes, That a faithful Friend is an infallible Remedy against all Misfortunes, and that by his means one may in a manner become immortal.

'Tis this perfect Friendship that *Epicurus* believ'd none capable of but the Wise Man; he maintain'd, that he alone could know its Delicacy, and that his whole Application was necessary to acquit himself duly thereof. He shews in several places the value he had for this Commerce, which he thought none but Philosophers could carry on with Discretion:

tion : And he adds here, That nothing can so much contribute to make Life happy, *as this mutual Union*, of whose wonderful Effects there has been heretofore several instances, that Posterity has look'd upon as inimitable, through the Corruption of that noble Cause that gave 'em Birth.

How ravishing is the Consolation of a true Friend ! 'tis an invincible Succour against Fortune ; 'tis an impenetrable Buckler against the Darts of Infidelity ; he suffers with Pleasure for what he loves ; nay, encounters Death it self to preserve it : Life : But such a Friend is, now a-days, sought for in vain. This is well observ'd by the Oracle of Wise Men ; *Man (says he) shall loudly declare it has been all in vain, the indefatigable Pains I have taken to make my self Friends ; Adversity has made me sensible I was impos'd upon, and that all the Promises that were made me, were never intended to be executed, if Occasion requir'd : The Oaths that were taken to cement our Union, were so many Perjuries ; Experience has taught me they were only Wind ; is without cause then I afflict my self, and die almost with Grief ?*

MAX. XX.

COMMON Right is nothing else than the Utility, which has been acknowledged by Universal Consent to be the Cause that Justice Men have observ'd one toward another. It is by the help thereof, that without offending others, or being offended themselves, they liv'd free from Insult, and in all their Desires they had Nature for their Guide.

REFLECTION.

The *Stoics*, as *Cicero* reports, pretended, that Nature had inspir'd Men with that *Common Right* that maintain'd their *Union*, and that establish'd the *Civil Society* by the *Equity* of its *Laws*. *Cujas* the famous Lawyer was of their Opinion. But *Epicurus*, as *Lucretius* well observes, had a Notion, that the Primitive Men, being the *Product* of the *Earth*, were likewise tainted with the *Rusticity* of their first Mother, and that they liv'd after a Beastlike manner, without *Method* or *Order*, and without any *Partition* of the *Wealth* of the *World*; from whence it happen'd that the *Strongest* always overcame the *Weakest*, and that all things were in such *Confusion*, that Mankind had nothing to expect, but utter *Ruin* and *Destruction*, had not *they* who had a clearer *Sight* than *others*, made it their *business* to improve the *rest*, and made 'em know, that it was of the last *Consequence* to make *Laws*, which by their own *Nature*, and of *themselves*, could redress their *Evils*.

They afterwards shew'd, as *Plato* relates, treating of the *Origin of Justice*, that the *Vengeance* that was usually taken, was the *Cause* of fresh *Outrage*; and that it was therefore necessary to constitute such *Laws*, as might restrain the one from offending, and the other from being offended. This was also *Epicurus's* Sentiment, as *Lucretius* reports, which is agreeable to his System concerning the pernicious Birth of Men; he look'd upon it as a thing impossible that *Nature* should give 'em so perfect an *Idea* of that *mutual Justice* which the *Laws* enforce, because *She* was rough and unpolish'd in her temper, and they follow'd entirely their *Inclination* and *Temper*, which *Learning* had not yet refin'd:

And

And as our *Philosopher* was convinc'd, as *Seneca* informs us, that there was a sort of Wise Men, who ow'd all their *Wisdom* to their natural Principles and Composition, so it happen'd in this first Constitution of the World, which afforded some who saw the indispensable Necessity of prescribing to Men a *Regular way of Living*, and at the same time make 'em sensible of the Necessity there was to submit to certain Laws, the infringing whereof should be Capital.

If *Justice* and *Equity* were by Nature imprinted in Man's Soul, has not *Epicurus* Reason to enquire of the *Stoics*, how it came to pass, that more than *Natural Reason* was requisite in the first *Institution* of *Laws*, and that the *Primitive* Legislators were oblig'd to have recourse to *Divine Power*, to make their Laws receiv'd with Applause?

Numa Pompilius prevail'd with the *Romans* to submit to his Decrees and Ordinances, by first persuading 'em, that he convers'd familiarly with the Goddess *Egeria*, for whom they had a particular Veneration. *Licurgus* made the same use of the Oracle of *Apollo*, to gain Credit with the *Athenians*; and *Zaleucus* gave what Laws he pleas'd to the *Locrians*, because he had the Adress to make 'em believe, that *Minerva* frequently appear'd to him, and instructed him how to reform and polish 'em.

MAX

M A X. XXI.

WE are neither Just nor Unjust to Brutes, whose fierce Nature will not suffer 'em to abide with Man, without attacking him, and consequently without being attack'd by him: The Case is the same with those Nations, with whom we cannot settle such an Alliance as is requisite for a mutual Safety.

REFLECTION.

Epicurus look'd upon Nature as the surest Guide for the Happiness of Life; and although he had a due Regard to Man, for the Excellency of his Reason, he consider'd at the same time the Unhappiness into which his false Notions had cast him; insomuch, that he seem'd to be prepossess'd in favour of Brutes, on the score of their easie way of Living, since he would have us (in Imitation of 'em) make ourselves Happy by seeking Pleasure and avoiding Pain; which they did by a natural Instinct.

Our *Philosopher*, therefore, pretends, that those Brutes who live inoffensively amongst us, deserve a Gentle, and as it were, a Just Usage from us; whereas those we find to be destructive and pernicious to us, may be destroy'd without Injustice.

This Opinion has had its Followers. The Fidelity of Dogs, and other Animals, has been frequently experienc'd, and Posterity has been careful to preserve the Memory thereof in several Instances. *Plutarch* tells a Story of one *Ceranus*, of the Island *Paros*, who having bought several *Dolphins* that were fresh taken, he flung 'em immediately into the Sea again; a little time after, a small Boat in which he chanc'd to be, sunk, and one of these *Dolphins* carry'd him safe to the Shore. He adds something still more surprizing, that the same Man being dead, as they were burning his Corps, those Fish were observ'd to continue their Gratitude, appearing near the Bank, as if they assisted at his Funeral.

Alexander the Great, who had conquer'd so many Kings, thought he did an act of Justice, when he built *Bucephala* in memory of his Horse, that would never suffer any-body else to get upon his Back, and had carry'd him in most of his Battles, and dy'd of the Wounds it receiv'd in one.

MAX. XXII.

JUSTICE is nothing in it self: Mankind united in Society, discover'd the Utility and Advantage of agreeing among themselves, to observe certain Conditions for their living inoffensively one towards another.

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REFLECTION.

Aristippus (as *Diogenes Laertius* relates) did not allow of any natural Right; he would have it, that *Laws* and *Customs* made the *Just* or *Unjust*. *Aristotle* assures us, some Philosophers have held that Opinion, and that for this Reason, *That what Nature ordain'd, was fixt and unalterable*; whereas the *Laws* were liable to change. He says in another place, *That those who maintain there is any thing Naturally Just or Unjust, exclusive of Society, rather speak at random, than prove their Opinion.*

One would think, *Epicurus* here supposes, there are some People so altogether Wild and Brutish, as to live without any Order or Rule, which is not very probable; there are none to be found who have not some *Laws* to govern themselves by, which are at least Just, with respect to themselves. The Men-eaters, the Cannibals, and other Nations lately discover'd, have a sort of Justice among themselves, which they Religiously observe one towards another. It is impossible for four or five Persons, how Wild soever or Brutish they may be, to hold any Commerce among themselves, without Learning from Time and Experience, That there are some Points to be agreed upon, in order to their Peaceable and Quiet Living, and to prevent Mischief; from whence it follows, by a natural Consequence, that *Epicurus* was much in the right, when he asserted, *That it was Society that first discover'd the Utility of Laws.*

M A X. XXIII.

INjustice is not in it self an Evil, because what is Unjust in one Country, is Just in another : It is only so far an Evil, as it holds us in perpetual Fear, by the remorse of a disturb'd Conscience ; which makes us apprehend, that our Crimes may come to the Knowledge of those who have Power to punish 'em.

R E F L E C T I O N.

This Maxim has afforded Matter to *Epicurus's* Enemies to Exercise their Envy, but without Reason, since *Injustice*, generally speaking, is nothing ; and that the distinction between what is Just and Unjust in his Opinion, owes its Rise and Establishment to the Division of Wealth : Moreover, *Aristotle* says, That what was not yet observ'd, was in it self indifferent ; but when by a general Consent such Conditions and Regulations were agreed to, it became a Necessity to observe 'em, or undergo the consequent Penalty : And is it not very plain, that the difference of Places causes the Variety of Laws.

It was not reckon'd a Crime, in *Persia*, to marry one's Sister ; 'tis now almost Universally esteem'd one. Theft was allow'd of in *Sparta*, when at the same Time it was punishable every where else.

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There are Things that are Capital in some Places, tho' Lawful in others. That which made the first Man's Crime, was in it self *Indifferent*; 'twas the *Interdiction* that render'd it *Criminal*.

What our *Philosopher* advances here, is a Consequence of what he before asserted, That *Prudence* and the other *Virtues*, were *Excellent* only by their Effects; neither is *Injustice* evil in it self, but only by what attends it; one is tortur'd by the Fear of Punishment, if the Crime be known, and the Conscience is rack'd with Remorse, if it be hid. *Epicurus* would have it, that *Right* depended entirely on the Benefit Men receiv'd by the Observation thereof, and that the *Legislators* in their determining it, had still a Regard to the *Climate*, to the *Temper* of the Inhabitants, and their *Inclinations*. He, therefore, argu'd after this manner: Whoever is guilty of such a Crime, is only so by reason of the Law; and that same Law does not obtain in another Country, and there, by consequence it would be none. And suppose it were, he would then go farther, and have recourse to Nature, which in the Opinion of some *Philosophers*, says *Plato*, does inspire, that whatever we are able to do, is an Injury. He would, therefore, only be afraid that his Crime should be detected: And this Fear, says *Epicurus*, if there were no other Reason, ought to be sufficient to deter him from it.

No Conclusion can be drawn from this to the Prejudice of our *Philosopher*, since in one of his Maxims he has made the Elogium of the Just Man, whom, he says, is always Prudent, Magnanimous and Wise, and by Consequence is Quiet and Undisturb'd; whereas the Injust passes his Life in continual Disorder.

Plutarch, tho' a profess'd Enemy of the *Epicureans*, owns nevertheless, that *Epicurus* did all that lay in his Power to give a Horrour of Vice; and insinuate, that it was the most desirable thing in the World, to have a peaceable Conscience. In fine, *Seneca* quotes a Sentence of his, that quite otherthrows all that the Envious can alledge against him. *We ought*, says our *Philosopher* cited by the *Stoic*, *always to propose to ourselves, though alone, some-body whose Life may serve us for an Example, keeping him continually before our Eyes, and live just as we would if he beheld all our Actions, and read all our Thoughts.*

MAX. XXIV.

IT is impossible, that he who has violated (though never so privately) the Laws Establish'd, to prevent either our doing or receiving Hurt, should be sure his Crime will not come to light; for although he has not been detected in a thousand Occasions, he may with Reason fear he shall be before he dies.

REFLECTION.

Epicurus, who knew perfectly well the Corruption of Mankind, was sensible, that the first Obstacle to the Commission of Crimes, is the Punishment that ensues; and that when Men abandon'd themselves to Evil Courses, 'twas still with hopes it should not be known: But that is Folly, as our *Philosopher* excellently observes; for the Criminal is persecuted by the Knowledge he himself has of it, *he carries his Uneasiness along with him where-ever he goes, and sooner or later he is discover'd.*

The Truth is known at the long run: Children in the Cradle have call'd for the Punishment of the Guilty; nay, the very Elements have sometimes turn'd Informers of Crimes. The Murderers of *Ibicus* were discover'd by Cranes: That Lyric Poet having been assassinated in a Wood, call'd those Birds, which chanc'd to fly by when the Fact was committing, to be Witnesses of his Death; some time after, one of the Murderers standing in one of the public Places of the Town, and seeing some Cranes fly by, calls to his Companions, and bids 'em behold the Instruments of *Ibicus's* Vengeance: The Magistrate being inform'd of this Saying, caus'd 'em to be apprehended and punish'd, they all confessing the Fact, being put upon the Rack.

The Pains of the Mind, the Tortures of a disturb'd Conscience, far exceed those of the most cruel Torments the Body can undergo; the Truth whereof has been often confirm'd by Criminals, who have voluntarily deliver'd themselves up to *Justice*, preferring public Punishment to their inward Disquiet.

But if it were possible for a Man to be so harden'd in Vice, as to have no Remorse nor Concern after the commission of it, and that his Power was such in this World, as set him above the fear of Punishment, tho' his Crimes were known, how will he answer it to the Almighty, whose Knowledge nothing can escape, and who leaves nothing unpunish'd, either here or hereafter? His criminal Obstinacy will then be chang'd into Despair, his Power utterly abolish'd, and Eternity it self shall not be able to find an End to his Torments.

MAX. XXV.

WHatever Experience teaches us to be useful and beneficial in reference to the Community, ought to be esteem'd just, provided that it be so contriv'd, that every one may find an Advantage in it; from whence 'tis manifest, that whoever makes a Law by which no Benefit accrues in the prosecution thereof, does that which is Unjust in its Nature.

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REFLECTION.

" Our Ancestors, says *Cicero*, had no other View in their making of Laws, than the public Good; and if it happen'd that upon Experience thereof they were fund detrimental, they immediately abrogated them.

Laws were not made, because they were just in themselves; but on the score of the Utility the Public receiv'd from the observance of 'em. So that it plainly appears, that the *Legislator* ought to consider a great many things, when he prescribes Laws: They may be good on certain Occasions, and bad on others; not but at the same time, it is of ill consequence to make sudden Changes; for the People being us'd to the Laws already establish'd, all Innovation is suspected by 'em. 'Twas for this Reason that *Zaleucus* said, That they who offer'd to make new Laws, ought to propose 'em with a Rope about their Neck, to this end, that in case the *Legislative* Assembly found any Advantage in the Change, they might go off clear; but if, on the contrary, the *Commonwealth* receiv'd any Prejudice thereby, every body might lay their Hand to the Rope, that they might perish immediately.

M A X.

M A X. XXVI.

IF a Law is made sometimes without any present Utility, provided that it afterwards proves Beneficial to the Republic, it shall still be esteem'd Just; but more particularly by those who make a general estimate of Things, and who take no delight to confound Matters by a frivolous Discourse.

REFLECTION.

A State, in the making of Laws, should chiefly consider their *Utility*: However, it may happen sometimes, that they may not answer the *Legislators* Design altogether, yet for all that, they shall be *Just*, if they are *Beneficial*: For example, The Prince ordains that Corn be transported into Foreign Countries; it may prove either Useful or Prejudicial; there is Utility in it, if by that means Money is brought into the Kingdom; on the other side it is pernicious, if a Famine is caus'd thereby: But that shall not hinder this Law, from being thought Just, during the Utility thereof.

M A X.

M A X. XXVII.

HE who (by the Counsel of Prudence) shall undertake to seek Support in those Things that are foreign to us, shall find their Acquisition easie and advantageous; but he shall not trifle away his Time in the search of those that are impossible; nay, he shall neglect a great many of those that are attainable, and absolutely reject all those whose Possession is not necessary.

R E F L E C T I O N.

Although this Passage be corrupted in the Greek, and that all the *Translators* have found it intricate, nevertheless the Sense I give it seems probable enough, because *Epicurus* has said heretofore, That 'tis in vain a Man seeks for Safety in Things that are not useful to him, and which can never contribute any wise to his Tranquility; and that admitting he were shelter'd from Fear, Envy, and the Malice of Men, that would not be sufficient to make him Happy, if he be not cur'd of his groundless Fright, and has not suppress'd his Passions.

Our *Philosopher* means then, That he who governs himself according to the Rules of Prudence, may seek to strengthen himself against the Power of Men, as being necessary for him so to do: Thus we see *Pericles* the *Athenian* General, possess'd himself of the Government, that by the means

means thereof he might be able to oppose his Enemies, *Cimon* and *Thucidides*: But as he had learn'd the Precepts of Wisdom under *Zeno* and *Xenocrates*, he did not become the Tyrant of his Country, neither was he elated on the score of nine Victories he had obtain'd; and notwithstanding he had rais'd himself above the rest, he does not for that swerve from the Rules of Justice.

Epicurus says afterwards, That the same Prudence makes us sensible there are some things absolutely unattainable, and therefore we ought to lay aside all Thoughts about 'em: There are a great many others that the *Wise Man* ought to decline though he might compass the Acquisition of 'em, viz. Honours, Riches, Statues, and the like; but there are some again, that he ought entirely to reject, as being superfluous, and busie himself only with those that are unavoidably necessary, which are only those that *Nature* exacts for its Preservation and the Happiness of Life.

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M A X. XXVIII.

Those who have been fortunate enough to live with Men of the same Temper and Opinion, have found a Security in their Society : This reciprocal Disposition of Humour and Mind, has prov'd a sure Pledge of their Union, and has made the Sum of their Felicity. They have had so strict a Friendship for one-another, that they were ready, without any Reluctancy, to lay their Lives down for each other, if either of 'em was sentenc'd to die.

REFLECTION.

This Passage is altogether faulty in the Greek; nevertheless, I flatter my self I have hit upon *Epicurus's* Thought in my Translation. This *Philosopher* having shew'd, that the difference of Tempers and Constitutions, was the Cause of the difference of the Minds, and that by Reason Civil Society was compos'd of Men differently inclin'd, some being Prudent, others Rash, some Cholerick and furious; others again Peaceable and Timorous, and some likewise Ambitious and Aspiring; and a great many other different Characters, which made it impossible to expect so perfect an Union amongst 'em, that nothing should be able to ruffle or disturb their mutual Quiet. It became necessary that certain Laws should be agreed upon, that might restrain and curb the Violence and Ambition of the Haughty and Turbulent, and secure to the Mild and Gentle, Safety and Tranquility.

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He, therefore, extols the Happiness of those who, either by Nature, or by the Precepts of Wisdom, have found themselves dispos'd to an *harmonious Sympathy*; and who have observ'd that certain Medium that could fix their Tempers and unite their Minds, by which means they found out the Secret of living peaceably and agreeably.

They have always been cautious of offending one-another, have follow'd the Rules prescrib'd by Prudence and Justice; they have shewn an Indulgence for their Faults, have lov'd one-another with Sincerity, and have esteem'd it an Heroic Act to die for those of their Society.

The End of EPICURUS'S Morals.

A N
ESSAY
O N

Epicurus's Morals.

Written by Monf. *St. Evremont* ;
And made English by Mr. *Johnson*.

ESSAY

ON

Epicurus's Morals.

Written by MONTAGUE ST. JOHN;
And made English by MR. JOHNSON.

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AN
 ESSAY
 In Vindication of
 EPICURUS,
 AND HIS
 DOCTRINE.

By Monsieur St. Evremont.

OUR Modern Philosophers are very industrious to lessen the Reputation of *Epicurus*, they explode his Doctrine, not only as unworthy of a Philosopher, but as dangerous to the State; imagining that a Man must necessarily be vicious as soon as he becomes one of his Disciples. They take all Occasions to brand his Opinions as opposite to good Manners, and load his Name with Infamy and Reproach. Yet some among the Stoicks who were his greatest Enemies have not used him thus roughly; their Praises agree not with the Modern Aspersions; they have attacked,

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but not vilified him, and the Writings they have left us, still speak in several Passages, the great Veneration and Esteem they had for him.

From whence then proceeds this so mighty Difference, and why are we no longer of Opinion with the Philosophers of Old? The reason is plain, we do not act like them, we make no enquiry, we do not sift Matters, we only adhere to what is told us, without intrusting our selves in the true Nature of Things: We esteem those best which have the greatest Number of Approvers, and do not follow Reason, but the Resemblance of it. We hug our Errours, because they are justified by those of other Men, we had rather believe than judge, and are so unjust that we defend against Reason the spurious Opinions which have been handed down to us. Through this Infirmary hath *Epicurus* fallen under a general Aversion, and ignorant Men who know not his worth, have endeavoured to strike him out of the List of Philosophers; they have condemned him unknown, and banished him unheard, they never enquired into the Merits of his Cause, and seem to be afraid of his making his Defence, lest they should become Converts to the Superiour Excellence of his Divine Precepts.

The first and only reasonable pretence that Men had to slight his Doctrine was the Lives of some Vicious Wretches, who abusing the Name of this Great Man, gave their Vices the Inscription of his Virtue

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and thus fathering their Defects upon the Principles of his Philosophy, lessened the Reputation of his Sect. Multitudes flock'd to Places where they understood that Pleasure was commended, but the Misfortune was, they neither apprehended that Pleasure, nor understood the Praises bestowed upon it; they rested satisfied with the Name in general, not doubting, under the Authority of so great a Man, to screen their Debaucheries and Palliate the Lewdness of their Lives; so that, instead of Profiting in his School, and correcting their loose Inclinations, by the Good Instructions and Vertuous Example of that Philosopher, they even lost that which could only be left them the shame of Tripping, and proceeded so far as to extol Actions at which they blush'd before, and to Glory in those Vices which they had formerly concealed. In short, following the bent of their own Vicious Appetites, they publicly, without Shame indulg'd themselves in the Pleasure they brought along with them, and not in that which their Great Master inculcated into them. However, the World judging by Appearances, and seeing Persons who styled themselves Philosophers thus extremely dissolute, that they made a Publick profession of their Failings, and cited *Epicurus* to countenance their Impurity, Laziness, Gluttony and Drunkenness, made no difficulty to pronounce this Philosophers Doctrine most pernicious and scandalous; and to compare his Disciples to the vilest

Animal in Nature ; *Epicuri de grege Porcum*, was a Sarcastick Expression of a Poët, reflecting upon the Followers of *Epicurus*, and representing them as Persons wallowing like Swine in all manner of sensuality, and more than beastly Pleasures. The Zeal of our Philosophers Adversaries hath so confounded his Opinion, with the Errors of his Disciples, that it is highly Criminal, with the generality of Mankind, to attempt his Vindication ; though the greatest of his Enemies fix no greater Crime upon him than what he hath in common, with the rest of the Philosophers : Nay, even Christianity it self, suffers under the like Misfortune, and is disgraced by the scandalous Lives of base pretending Hypocritical Professors.

Thus unreasonably do ignorant Pretenders treat *Epicurus*, and set his Morals in a very bad Light, but the Wiser and more judicious sort, who (separating themselves from that Multitude, which hath ever been an Enemy to Wisemen ; and which, upon a groundless Opinion, condemned the Divine *Socrates*, though approved of by the Gods) have taken a nearer and more perfect View of our Philosophers Life and Doctrine, not giving Credit to common Fame, or taking things upon Trust, but searching to the bottom, have upon the result of their Inquiry, given large and honourable Testimonies of his exalted Vertue and sublime Precepts. They have fully proved his Pleasure to be as severe as the Stoicks Vertue,

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that though his Title be soft and delicate, his Precepts are difficult ; and that to be debauched like *Epicurus*, a Man must be as sober as *Zeno*.

And certainly it is very ridiculous and inconsistent to suppose, that our Philosopher should propagate Lewdness, or instruct his Disciples in the Practice of Vice ; if we consider that his Friends and chief Followers were Rulers in the Grecian Cities ; that his Reverence for the Gods, Love to his Country, Piety to his Parents, Liberality to his Countrymen, and gentleness to his Slaves, were so remarkably Eminent ; that his Country, to reward such exemplary Virtue, erected Statues in his Honour. His Modesty kept him from engaging in Affairs of State ; and his Temperance was so great, that his ordinary Diet was nothing but Bread and Water.

However, This Great Man apprehending that the Title he bestowed upon his Doctrine, might be made use of to countenance the sensual Inclinations of some, and others thereby induced to calumniate his Pleasure ; as if he had foreseen the unjust Censure of succeeding Ages, and the Vicious Lives of his pretended Followers, hath prevented the World with a sufficient Justification of his Pleasure, and fully explained the same to be sober and severe. He banished from his Garden, where he Philosophiz'd with his Friends, all such as abused the Name of Pleasure, and considered Vice as the sovereign Good of Man, and Tranquility

lity of Life. For Proof whereof, I will produce you one of his Letters written to *Menetaus*; wherein he speaks thus,

Notwithstanding that we assert Pleasure to be the end of Man, we do not mean vile and infamous Pleasure; such as proceeds from Taste and Gluttony: This is an unlikely Opinion of Persons that are Ignorant of, or oppose our Precepts; they wrest them to an ill sense, and we separate our selves from their Company.

Thus you see, how careful he was to defend himself against Ignorance and Misconstruction, which he foresaw were the only two things capable to prejudice the World against him. His Life, though Innocent, Sober and Discreet, hath not, however, been free from Invectives and Detraction, which have been sufficiently answered and refuted, by learned and judicious Writers, who have taken the Pains to write our Philosophers Life; in which they have not failed, with clearness of Judgment and sound Reason, to vindicate his Reputation against the trifling Cavils of weak and partial Enemies. But, as it is not my Design to entertain you with a Detail of his Actions, but to defend his Pleasure; I shall refer you to *Diogenes Laertius Gassendus*, and others, for the relation of his Life; and Philosophise with you a while upon the Nature of that which hath so many Enemies; and enquire whether it be such as will exclude those who defend and follow it out of the Rank of Good and Wise Men.

Epicurus placeth the Felicity of Man in Pleasure, and esteemeth that Life happiest which

which is attended with an indolence of Body, and tranquillity of Mind. And wherein can a Wiseman better place his Happiness than in a Serene and undisturb'd Mind? All the Motions of our Soul center in Pleasure, and those who condemn it must consequently condemn Nature, and accuse her of Faults in all her Works; for this wise Mother hath mingled Delight with all our Actions, and by an admirable piece of Wisdom hath so ordered it, that as those Things which are most necessary, are the meanest, so they are most pleasing; and certainly had she not found out this innocent Slight, the World had perished long ago, and Man who is the noblest part thereof, neglecting his own Preservation, had left it a Prey to Wild Beasts. Who would trouble himself with eating, did not Pleasure as well as necessity invite him to it? Who would endure that Sleep should benum his Senses, take from him the use of Reason, and make him exchange Life with the image of Death; did not the sweetness of her Poppies allure him, and make the remedy as charming as it is shameful? So necessary is Pleasure to us, that the Indigence of our Nature contributes to it.

Pleasure is so interwoven in our Nature, that she stands not in need of an Advocate, and so prevalent are the Charms of her Beauty, that when she appears, all Opposition falls before her; and when absent, she is the Object of our Desires. The Stoicks vainly endeavour to enslave the Body to the

Tyranny of the Soul. The Peripateticks wrangle much about what they do not understand, and are great Lovers of Wealth; the Academicks are Proud, Conceited and Vainglorious Pretenders to Universal Knowledge and Wisdom, but it is *Epicurus* alone that hath found out that Sovereign good, which is the Complement of an happy Life, and those only that follow his Steps are Rich, Powerful and Wise, and at once enjoy whatever is desireable.

The true Felicity of Life, and the Government of our Passions (from the Disorder of which none can absolutely and at all times defend themselves) hath been the Subject upon which Philosophers have chiefly employed their Studies, and is that part of Moral Philosophy which hath been oftneft enquired into; yet no one Point of the whole Body of Philosophy hath been treated of with greater Ostentation, and to less satisfaction. Some have taken great Pains to describe the Passions to us, and to discover their Causes and Effects, but never instructed us how to regulate and govern them; very careful they were to let us know our Disease, but unskillful or negligent in applying Remedies to Cure the same. Others of less Judgment but greater Zeal, have confounded them with Vices, and made no difference between the Motions of the Sensitive Appetite, and the Misgovernment of the Will, so that according to them, a Man cannot be passionate without being Criminal. Their Discourses which should have

have been Instructions to Vertue, were only so many Invectives against Vice, and hurried by a mistaken Zeal; they made the Distemper greater than it was, and the Cure less Practicable: Others again, vainly puffed up with Pride, have pretended to stifle Passion, and to raise Man to the Condition of Angels. They have not feared to debase their Gods that they might exalt their Wiseman, and have often times made him happier than their *Jupiter*. They have given him the upper Hand of Fortune and Destiny, and make his Happiness to depend entirely upon his own Free Will; Pain and Pleasure they represent as imaginary Distractions, that Passions are the Sickness of the Soul, and that a Man must renounce his Liberty if he obey such insolent Masters. Thus they have framed a Wiseman only in Idea, and whilst they have endeavoured to make him equal or superiour to the Gods, they have made him less than Man.

Thus did these vain Pretenders to Wisdom busie themselves in a blind and eager pursuit after Happiness; but the more haste they made in a wrong way, the more Labor and Pains they took to be further from their Journies end. And though Wisdom and Happiness was the sole aim and drift of every one of them; yet they all took a different way to attain the desired End; and notwithstanding, amongst such different Opinions, one only could be in the right; each of them pretended to be that only one which could give access to Vertue, and put its

its Followers into the right way, passing by the rest as leading them astray and beside the Mark. In this, however, they unanimously agreed to explode the Doctrine of *Epicurus*, and to represent his Pleasure as Voluptuousness, his Philosophy as Vanity, and his Precepts such as plunged Men into all manner of Dissoluteness, but upon a due enquiry into the matter, we shall evidently find that these their heavy Censures of *Epicurus*, proceeded more from Pride and Ignorance, than from Knowledge and sound Judgment.

The Stoicks and all other Philosophers agree with *Epicurus* in this; that the true Felicity of Life is to be free from Perturbations, to understand our Duty towards God and Man to enjoy the Present, without any anxious Dependence upon the future, not to amuse our selves either with Hopes or Fears, to curb and restrain our unruly Appetites, to rest satisfied with what we have, which is abundantly sufficient; For he that is content wants nothing. He that can look Death in the Face and bid it Welcome, open his Door to Poverty, and bridle his Appetites, he is the Man (they all agree) whom Providence hath established in the Possession of consummate Happiness. The difference between them is this, the Stoicks and the other Philosophers deny the Passions, and rank them among things which are not *in rerum Natura*; *Epicurus* on the other Hand asserts them to be necessary to the Soul, that they are Seeds of Vertue, and

and that Joy must perfect that Felicity which desire hath begun. Their Happiness is purely Speculative, but that of *Epicurus* is practical.

But as there is no Beauty without some Moles, no Chrystal without some Specks; neither is *Epicurus* without his Imperfections, which (tho' it is not my Design to justify are) however, easily pardonable if we consider the dark time he lived in, when there was scarce any Religion but sottish Idolatry, more Gods than Nations, and no other Light by which to steer his Course, than the dim Lamp of Nature. He seems rather to be honoured for coming so near to the Knowledge of the true God, than condemned for coming no nearer; rather to be admired for having such agreeable Conceptions of some of the Divine Attributes, than reproached for not comprehending them all, especially if we compare his Notions relating to the Gods, with those of the Elder *Grecian* Philosophers and Poets, as well as the common and received Opinions of those Days.

Who can blame our Philosopher, who sway'd by the highest Reason, trac'd Nature in her Primitive Innocence, and not only taught but practic'd Vertue to such an Excellence, as few in these days, to our Shame be it spoken, tho' we enjoy the glorious Sunshine of the Gospel, can equal? The Bounds Nature hath prescrib'd, are those of Justice and Equity; Avarice came not from Nature, she hath concealed Gold
in

in the lowest Bowels of the Earth, and we have torn it from thence, Nature was not the Cause of Ambition, which torments us, she brought us into the World, and with Equality sends us out of it ; we only differ from one another in as much as we corrupt her. We all equally enjoy Liberty, and the Sun ; Servitude was introduc'd by Violence, and the first Kings were Tyrants. Is it Nature, think you, which incites to Luxury ? The Poets, themselves, who have foisted Defects into the very Heavens, to screen their own Follies with Celestial Examples, and made *Jupiter* Wicked that they might be so themselves, durst not own such a Thought. In their Description of the Golden Age, they tell you, that Acorns were then Mens Food, that Rivers quenched their Thirst, that they dwelt in Caves, that they had no Cloaths to defend them against the Injuries of the Weather, and that they followed Nature in all their Actions. I readily grant, that there never was such a Constitution of Human Affairs ; and that Mankind was never reduc'd to such a Level with Brutes : The Poets have indeed carried the Fiction too far, but their Design was to instruct us ; that Excess proceedeth not from Nature ; she doth not Prompt or Encourage us to it ; Experience plainly teacheth, that the Necessities of Nature may be plentifully satisfied with slender and easily provided Fare. Hear how the incomparable Mr. *Cowley*, our English *Pindar*, expresses himself on the occasion.

When

*When Epicurus to the World had taught,
That Pleasure was the chiefest Good,
(And was perhaps i'th' Right, if rightly understood)
His Life he to his Doctrine brought,
And in a Garden's Shade that Sovereign Pleasure
[sought;*

*Whoever a true Epicure would be,
May there find cheap and vertuous Luxury.
Vitellius's Table which did hold
As many Creatures as the Ark of old:
That Fiscal Table, to which ev'ry day
All Countries did a constant Tribute pay,
Could nothing more delicious afford,
Than Nature's Liberality,
Help'd with a little Art and Industry,
Allows the meanest Gard'ners board.
The wanton Taste no Fish or Fowl can choose,
For which the Grape or Melon she would loose,
Though all th' Inhabitants of Sea an Air
Be list'd in the Gluttons Bill of Fare;
Yet still the Fruits of Earth we see
Plac'd the third Story high in all her Luxury.
Cowley's Garden to J. Evelyn, Esq;*

In short, 'tis we that abuse the Gifts of Heaven, and the Advantages it confers upon us, since those things without which Nature cannot subsist are very compendious, and may be obtained with great Ease, without the violation of Justice, Liberality or Tranquillity. How then doth Nature require that a Man should abstain from those things which are submitted to him, and over which she hath made him Lord? No,
We

We ought rather to use them, provide we use them according to Nature. We must so use things as that we may be without them, we must be their Masters, and not their Slaves; we must not be impatient for them, nor dejected at their Loss, enjoy them peaceably as occasion offers, and not pursue them with disquiet and fatigue.

There is no Condition of Life but may become a Wise Man, a Philosopher is not to be blamed for dwelling in a Palace, but in not having the Power to be contented with a Cottage; I shall not be scandalized at seeing him in his Robes, if he have not the Ambition of a King. Let *Aristippus* possess the Riches of *Crasus*, what matter? He will throw them away when they incommode him. Let *Plato* be at *Dionysius* the Tyrants Table, yet in the midst of that abundance of Delicacies, he will feed only on Olives; the possession of Goods is not to be condemned, but our Slavery and Subjection to them; it is not Poverty will make us Wise, it may take from us, indeed, the Opportunity of committing some Faults; but there are others which it cannot remedy. The Cynicks Rags contribute not the least to Tranquillity or Moderation: Ambition dwelt with *Diogenes* in his Tub, and there it was he had the Insolence to insult *Alexander*, the haughtiest of all Mankind.

Undoubtedly, there is more difficulty to follow Nature in Affluence than in Necessity; the Spurs which our Delights make use of to try our Moderation, are much more keen

keen than those which Adversity employs for that purpose; but the greater the Difficulty the more Glory in surmounting it, and the loss of false Joys secures to us a much better Possession of real ones. We are not sensible of a Felicity which costs us nothing, and for which we are indebted to chance, it must be given us by Wisdom and Prudence, if we would have a true Relish of it, and Pain must sometime usher us to pleasure: Suppose a Man should enter the Lists at the Olympick Games, with a Design to try his Strength and Skill; if nobody encountered him, he might possibly be crowned; but nevertheless, that would not render him Victorious. Skilful Pilots gain their Reputation from Storms and Tempests. If *Penelope's* Chastity had not been try'd, the envious World would have said she only wanted Corrupters. Wherefore, let us not fly the World, nor fly the Court; let us not sculk in Deserts, from whence Philosophy fetch'd the primitive Mankind; let us possess Riches, and refuse not the administration of Publick Offices; if we are Wise, we may enjoy these Things without any Danger to our Ease and Tranquillity; we may sail happily amidst these Rocks, and view all with an unconcerned Eye. If we be stript of them by our not looking back, we may testify our Contempt, and that we were not wedded to them. It is shameful for a Wiseman to be weaker than those Desires, which as they are unnatural so are they vain and unnecessary, only in Opinion.

Opinion. This is *Epicurus's* Pleasure, this is what he calls living according to Nature, this is his Doctrine, and these his Sentiments.

Consider then, whether this Opinion deserves to be ill treated, and see whether we have Reason to despise it; whether this Pleasure pimps to Debauchery and Excess, and whether any thing can be more Sober or Chast. If you ask *Epicurus* what it is to live pleasantly, he will answer you, *That it consists not in a Fondness for worldly Concerns, but in resisting corrupt Affections and Inclinations, contemning Honour, getting the mastery of Fortune; and in a Word, possessing an absolute Peace and Tranquillity of Mind.* To this Point are all his Precepts leveled, in this you meet with Pleasure; and in this, indeed, we ought to seek it, not in the satisfaction of the Senses, nor in giving a loose to our Appetites. This Pleasure is too pure to depend upon the Body, it depends on the intellectual Part; Reason is its Mistress, Reason is its Rule, the Senses are only its Ministers: Besides, Whatever Delights we may hope for by indulging the Palate in Pleasures of the Sight, in Musick or Perfumes; if we do not receive them with a serene Mind we are deceived, we fall under the delusion of a false Joy, and take the Shadow of Pleasure for the real Substance. We will burn, if you please, the most costly Perfumes, we will Closet up our selves with *Venus*, we will Riot our selves upon *Nectar* and *Ambrosia*, and enjoy the utmost Pleasure

Pleasure the Poets have imagined, yet all will prove bitter if our Minds be disquieted and in spite of these Delights, sorrow will appear manifestly upon our Brows.

I will give you one Instance to prove this Assertion, and demonstrate to you how incapable that Man is of Pleasure, whose Mind is discomposed. You have read, no doubt, of that Feast which *Tigellinus* made for *Nero*, and may remember that great Debauch, the Noise whereof hath lasted to our Age; it seems to have been the utmost Effort of Prodigality, Art and Luxury, which succeeding Ages have not been able to rival, much less exceed. *Agrippa's* Pond was the Place pitch'd upon for this extravagant Repast; it was made upon a stately Bark, which being drawn by a great many others, seem'd insensibly to move. All the Barges were adorned with Gold, and inlay'd with Ivory; the Rowers were so many lovely Youths habited like Cupids. The Taste knew no Fowl, which it was not furnished with at that Entertainment; the Ocean provided it with Fish, and the Provinces of the Empire with diversity of Flesh. In short, every thing was there in Plenty and Perfection. I omit those infamous Houses erected on the Banks, which were stock'd with Women of the best Quality, and stark naked, Courtezans. The Night itself contributed to the Pleasure of his Debauch; its Shades were dissipated by an infinity of Lights, and its Silence agreeably disturb'd by the harmonious Consort of se-

veral Kinds of Musick. Would you know what delight *Nero* took in all these things, and whether he departed satisfied from this Entertainment? Consider only, that he carried with him thither, the Memory of his Crimes, and the sting of a bad Conscience, and you will readily conclude, that he had no real Satisfaction throughout the whole Entertainment; that he there felt the penitential Whip, and that though he appear'd outwardly gay and brisk, yet he was inwardly tormented with Horror and Despair. If he had any Joy, it was that of the *Menades*; he was obliged to his Drunkenness for that little Pleasure he enjoyed, and his Happiness encreased with the Diminution of his Reason. I conclude his whole Retinue under the same Circumstances; for, I conceive, neither *Seneca*, nor *Thraseas Patrus*, nor *Bareas Soranus*, were of the number of the Guests; they lived according to Nature, amidst the corruption of a most profligate and degenerate Age, and were consequently improper Company for such a Crew of Debauchees; doubtless such only were present, as endeared themselves to his Conversation by a Congruity of Manners, such as spurr'd him on in his Crimes, and pimp'd to his Lusts; before such, he had no Opportunity to blush, where an eager desire to excel each other in Vice, had stifled all manner of Shame. Certainly, such vile Wretches were far from being Happy; there was no finding a sound Man in the whole Company, Pleasure could get no admittance

mittance into those Breasts which Lewdness had so entirely possessed. They were entirely govern'd by those Passions which destroy the Tranquillity of the Mind ; and by consequence, were not in a Condition to relish that Pleasure we so much approve. Had our Philosopher been present at this Debauch, he would have declared the Truth before *Nero*, and in the Face of the whole World, he would not have feared Death, which he held indifferent, but would have boldly expressed his Mind after the following Manner.

‘ Unhappy Prince! How wretchedly are
‘ you deceived in believing Pleasure is to be
‘ found in these Excesses! it is as far distant
‘ from them as you are from Life’s truest
‘ Happiness. You drag your Misery
‘ along with you, in all Places, where-so-
‘ ever you go ; and do what you will, you
‘ cannot hide your self one Moment from
‘ your Conscience. Cover your Table with
‘ Meats yet more delicious than those it
‘ now abounds with, add the richest Wines
‘ of *Greece* and *Italy*, or the whole World ;
‘ Nay, heap up all that Luxury and Lust
‘ can think on or invent, yet you will find
‘ nothing in all these things to afford you
‘ Satisfaction, for tho’ your Body be satiated,
‘ your Mind will still be in search after
‘ Pleasure. These are not the Things
‘ which render Life happy, it is prudence
‘ alone which directs you to the sovereign
‘ Good ; it is she only, which will teach
‘ you to regulate your Desires according to
‘ Nature ; and in this Rule it is that you
‘ will meet with what you cannot find in

‘ your Disorders ; if any thing be wanting,
‘ turn your Eyes towards that common
‘ Mother, and she will give you, easily,
‘ wherewith to be content. Are you Thir-
‘ sty ? She hath every where placed Rivers
‘ and Springs where you may quench your
‘ Thirst. Hungry ? Places where you will
‘ find Fruits to live on. If you are not sa-
‘ tisfied with these things, you will never
‘ be satisfied with all your Excesses ; con-
‘ sult your Hunger, and your Thirst, they
‘ will find Delights for you in the simplici-
‘ ty of Nature, and Bread and Water will
‘ serve you instead of the best Dish upon
‘ Earth you can call to mind, when you
‘ are in Necessity : But now you are not,
‘ so you give no time to your Stomach to
‘ digest your Meat ; your Intemperance
‘ daily contracts Cruditities, and accelerates
‘ the Hour of that Death which terrifies
‘ you with such dismal Apprehensions.
‘ Thus you make Feasts which afford you
‘ no Pleasure, because you strain Nature,
‘ forcing it to obey your Desires. But know
‘ this, your Desires interfere with your
‘ Nature, and the Errors of your Mind
‘ darken the Light of your Reason ; where-
‘ fore flatter not your self with tasting
‘ Pleasure as you fondly imagine. There
‘ is nothing bounded but in Nature, what-
‘ ever is repugnant to Nature is infinite,
‘ and consequently above us. Ambitious
‘ Subjects aspire to Crowns, if they became
‘ Kings, they would aim at being sole Mo-
‘ narchs of the Earth ; if Monarchs, they
‘ woul

‘ would wish for Incense and Sacrifices :
‘ And the Fable of the Gyants informs us,
‘ that the Earth hath dared to contend
‘ with Heaven for its Dominion. It is the
‘ same with other Evil Appetites, none
‘ can be Happy but he that knows how to
‘ govern them, and as it belongs only to
‘ a Wise Man to undertake that Province,
‘ so it only belongs to him to sway the
‘ Universe. He only can extract Pleasure
‘ out of all these things ; he alone uses De-
‘ lights soberly, and possesseth them in
‘ their true Perfection. For your part,
‘ you dishonour the Race of *Augustus*, and
‘ are the Infamy of Mankind, over whom
‘ the Anger of the Gods hath given you the
‘ Command ; but do what you please, you
‘ will be always Miserable, your Grief will
‘ harrafs you at all times, and in all Places ;
‘ you will never steal one *Moment* from your
‘ Conscience, and in the midst of all your
‘ Good Cheer, you will drink no Wine but
‘ what shall represent to you the Blood of
‘ those Innocents which your Cruelty hath
‘ shed on one base Pretence or other.

Thus would *Epicurus* have delivered him-
self, thus would he have justified his Philoso-
phy, and thus reprov’d that Emperor’s most
abominable Vice and Folly : But as it is im-
possible that the *Mind* should truly *relish* Plea-
sure, if her Companion, the Body, labour un-
der any Affliction. *Epicurus*, or rather Truth
it self teaches, that Privation of corporal
Pain is a very necessary Composition in that
Supreme Good or Felicity of Life which

Pleasure doth produce; and in truth, there is so close an Alliance between the Body and the Mind, that their Pleasures and their Sufferings are inseparable, the Mind cannot be entirely happy whilst Pain afflicts the Body; neither can the Body retain its Vigour if the Mind be afflicted and disturbed. Hence it evidently appears, that the Sum of all Pleasure consists only in the amotion of Pain, or in that State which follows upon that amotion; for where-ever Pleasure is, there can be nothing of Anxiety or Pain; and consequently it must be a great Pleasure not to be in Pain; for a further Proof whereof, if any Man doubt, let him consult those who have been tormented with the Gout, Cholick, Strangury, or any other acute Disease. Let the Stoicks boast as much as they please of the insensibility of their Sect, and that rigorous Vertue which makes a mock of Pain; one fit of the Stone, or such like Distemper, will fully convince them that their Bodies do not center with their Opinion, and that their Discourses, tho' most eloquent and sublime, are neither agreeable to Truth nor Humane Nature.

It will not be amiss to illustrate this Assertion with a suitable Example, and the same shall not be taken from the Crowd of pretending Philosophers. I will make use of a Name the Stoicks themselves shall not scruple to admit, and pitch upon a Person whose Vertues they never doubted of; *Hercules* shall bear witness to the Truth of what

I assert; that *Hercules* whose Labours have gain'd him a Seat amongst the Gods, and rendred him so glorious to Men, that the Poets have always made choice of him as a perfect instance of the Force and Power of Wisdom. We will take a view of this Hero dying, and consider him in the last Actions of his Life; this invincible Man's *Exit*, we expect, should be like his Entrance, illustrious in performing something worthy of his Character, that he should say nothing which would sully his Noble Actions, or seem unworthy of his former Virtue. But alas, we are deceived, the strength of his Pain gets the Mastery of his Courage, his Constancy yields to the Heat of that Poyson which devours him; he does not only Complain, he Weeps, he Cries, he Howls; and it is with the utmost Effects of Rage and Despair, that he quits this Life to take his place among the Gods. Let not the Stoicks then rattle any longer of their Insensibility, nor pretend, that a Wise man may be happy in the midst of Tortures; neither let them despise Pain, to which *Hercules* himself was forced to yield, after so many Victories.

But if the Stoicks, in favour of this their darling Hero, reject the Authority of Poets, and the consent of Theatres, as representing *Hercules* contrary to the Truth: *Possidonius*, Master to *Cicero*, and by him stiled, the greatest of the Stoicks, will serve as an illustrious Example to prove the Truth of my assertion; here we shall see a

main Pillar of the (soa) Porch stagger'd, and by consequence, the whole Fabrick ready to fall; *Pompey the Great*, understanding that this famous Philosopher lay grievously tormented with the Gout, made him a Visit, to see whether so great a Master was able to bear that Pain with the same Ease, now when afflicted, as he contemned and despised it by his florid Harangues, when in Health. The Philosopher was surprized at the Presence of so noble and unexpected a Guest; and judging that the true cause of his coming was something more than a friendly Visit, he bore the violence of his Pain with the utmost uneasiness; and tho' the extreme Agony thereof, made sweat trickle from him, in abundance; yet obstinately resolving not to contradict his former Doctrine, either by Words or Groans, before so great a Witness; in the midst of his Pain, cries out, *I ne'er will own you to be an Evil*; by which Expression, he only confirm'd his Noble Guest in his former Opinion: That the Doctrine of the Stoicks consisted more in haughty and vain glorious Expressions, than a right conformity to Truth and Reason. *Cicero* comes in as a full Proof of this Wiseman's Weakness and Inconsistency; *I have seen*, says he, *Possidonius the Greatest of the Stoicks, have as little power to undergo the Pains of the Gout, as my Host Nicomachus*; a Person whom *Tully* accounted an ordinary sort of Fellow.

As I have given an Instance of *Hercules* in his last Moments, that I may fully dispatch
this

this Point : I will examine that grand Question of the Stoicks. What think you of *Hercules* and *Theseus*, whose Lives were one continued Series of glorious Labours, which if they had not undertaken, the Earth had been over-run with Monsters and Injustice ? By which Question, it is undeniably evident, that the Stoicks are nothing more than vain ignorant Pretenders, and blind Guides, who lead their Admirers on in a Wildgoose Chace, from which they have reaped nothing but Confusion, and made themselves ridiculous to all Ages. For, had they understood the Matter right, or had they not been blinded with Pride and Arrogance, they would readily have perceived that the Actions of these brave Men were so many shining Proofs of the Truth and Excellency of the *Epicurean* Doctrine ; for as much as all their great and glorious Labours were undertaken and performed by them, in order to obtain that Pleasure, which our Philosopher, with so much Reason, affirms to be the Sovereign Good, and true Felicity of Life. Nature hath dispersed Pleasure through all her Actions ; she useth it as a Motive and Assistance to us, in doing every thing that is Good and Commendable, and its recompence, when done, according to that received and approved Axiom, *Vertue is its own Reward*. Man's Life is full of Misery, and were not our Passions to be sweetened with Pleasure, they would end in Grief or Despair ; we should be pressed to Death under the Load of our Misfortunes, and
losing

losing all hope of conquering our Enemies : We should likewise lose the Desire of resisting them. To heighten our Courage therefore, this wise Mother solicits us by Pleasure, and proposing that to us as a full recompence of all our Labours, encourageth us to despise Difficulties, and banish Fear ; for though the Mind of Man be naturally ambitious ; yet would she not attempt to obtain Vertue, and subdue Vice, were there not as much Pleasure as Glory in the Action ; or to speak more properly, were there not an inward, excellent, and inexpressible Pleasure attending every such Glorious Attempt.

The Pleasure which our Philosopher recommends, is, the enjoyment of a real pleasing Good ; such as fills the Soul with Content ; swallows up Desire in Fruition, and banisheth Sorrow and Fear, so that he excludes from thence all those false Delights which spring from Indigence, or end in Sorrow, for as they are desired with so much Anxiety as far exceeds the Pleasure they promise ; they are such Enemies likewise to our Peace, that it is impossible to taste of them, without disordering our Nature ; they wound, at once, both our Soul and Body, they weaken the one, and corrupt the other ; they are worse Remedies than the Evils they would Cure ; they are constantly attended with Repentance, Sorrow and Shame, and dare not appear to publick View ; for being conscious that they lessen our Reputation, they seek out
Shade,

Shade, and court Solitude and Silence ; they would blush , were they forced to discover themselves, and Confusion would so overwhelm them, that all their Joy would be turned into bitterness and mourning. The solid Pleasures are those of the Mind ; and Man cannot enjoy Peace and Tranquillity, unless that which is the noblest Part, whereof he is composed, be Happy ; the Knowledge of Truth, and Practice of Vertue, ought to be his chief Delight ; he must remember that the Body is the Souls Slave, and that in choice of Pleasures it is reasonable that the Sovereign have the Preference. Those which the Soul relisheth, are the truest ; and if any Man be of another Opinion, we may conclude him void of Reason, Sense, and Understanding. The Pleasures of the Senses are limited, whereas those of the Soul have no Bounds ; the Pleasures of the Body are Strangers, those of the Soul are Natural ; the former may be taken from us without great Difficulty, but Death itself cannot deprive us of the latter, which tho' it rob us of our Riches, cannot rob us of our Vertues ; the Pleasures of the Body are Transitory and Dangerous, but the Tranquillity of the Mind produceth true and solid Content, and is a Permanent and Essential Good.

Now, though we do esteem Pleasure as a real Good, and Pain to be a real Evil ; yet we do not affirm that we ought always to pursue the one, and avoid the other : For it may be convenient for us, at sometimes,
to

to suffer Pain, that we may, afterwards, enjoy more abundant and satisfactory Pleasure, and to abstain from some Pleasures, lest they draw upon us more grievous Pain, for some things there are, which tho' they yield some Pleasure, yet they are of such a Nature as to occasion Pains much greater than themselves. It was this Maxim that made *Regulus* put himself again into the Hands of his enraged Enemies, where the Cruelties of his Tormenters were less painful to him than his Remorse would have been, had he broke his Faith and Promise. It was this Maxim that made *Fabricius* despise the offered Treasures of the King of *Epirus*, whereby he lost also those Evil Desires which attend the Possession of Riches, and preserved to himself that repose of Mind, which is the chief of Pleasures, and Supreme Good. To this Maxim may be referred all those great Deeds, and commendable Actions, done by the Heroes of former Ages; you will find that if they at any time embraced Pain, it was to avoid a much greater, or if they refused some Pleasures, it was by such abstinence to obtain others much more solid and satisfactory. For to what other Motive can we ascribe those their illustrious Actions. They would not have turned their Backs upon Riches, embraced Poverty, or hunted after Enemies, Difficulties, and Pain; had they not found therein that Pleasure which is the only solid Good, and Complement of a Happy Life. *Hercules* and *Theseus* had never done such great Things

Things for Mankind, had they not taken Pleasure in doing Good, tho' it were attended with Pain and Labour. *Regulus* had never returned to *Carthage*, had he not rightly considered that breach of Faith would have tormented his Mind with more exquisite and durable Pains, than any his Body could endure. Neither had *Fabricius* rejected the Royal *Epirot's* Profer, had not Wisdom convinced him that there was more Pleasure in an honest undefiled Poverty, than was consistent with such Riches as were to be gained by sacrificing his Honour to the Enemy of his Country.

These great Men, it is true, were not, as we can find, the professed Disciples of *Epicurus*; but it is sufficient, that whatsoever is Praise worthy in their Examples, is to be found in the Doctrine of our Philosopher; and the World may know, that it was not Vertue alone which was the motive to their glorious Actions; or at least, what they called Vertue, ought more rightly to be called Pleasure. And yet, out of our Wiseman's School have proceeded Spirits truly Heroick; who in the midst of a corrupt Age, have performed Actions as highly Honourable as any we have or can mention. Under the Reign of *Nero*, the World as much admired the Death of *Petronius*, as that of *Seneca*. The Emperor's Tutor gained no Glory by Dying, which was not equally bestowed upon the Arbiter of his Pleasures; and the general Opinion was, that the Stoick who had always preached

preached up a Contempt of Life, did not quit it more generously, or with a braver Resolution, than *Petronius*, who had courted all its Pleasures.

I will not omit, therefore, for the Honour of *Epicurus*; to give you a short account of the Life and Death of this his great Disciple; who without Offence, may be Rank'd amongst the Bravest and most Illustrious of Men. *Petronius* became a Courtier under the Reign of the Emperor *Claudius*; where following the Methods of the Court, he became insensibly Luxurious; tho' at the same time, it was observed, that he took no delight in the brutal pleasures of Love, like *Mesalina*; nor in those of the Table and Drunkenness, like *Claudius*; only in a gallant and delicate manner, took a Relish of both, rather to gratifie his Curiosity than indulge his Senses. In this manner, he employed a part of the Day in Sleeping, and dedicated the Night to Business and Pleasure. His House was the Rendezvous of the better sort of the People of *Rome*, with whom he spent his time, agreeably in the most charming Pleasures; not like a Prodigal, or Debauchee; but like a nice and learned Artist in the Science of Voluptuousness. Having thus pass'd away his Youth, in a Life of Softness and Tranquillity, he resolved to convince those that doubted of his Abilities, that he was capable of the weightiest Affairs in Government: For putting a stop to his Pleasures, he accepted the Office of Proconsul of *Bithynia*,
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went into that Province, where he discharged all the Duties of his Place, with Applause; and having finished his employ, upon his return to *Rome*, was by the Emperor *Nero*, in Recompence of his Services, made Consul. This new Dignity gave him a ready Access to the Emperor, who at first honoured him with his esteem, and afterwards, with his Friendship, in acknowledgment of the Sumptuous Entertainments, he sometimes gave that Prince, to refresh him, when fatigued with the Toil of State Affairs. The Consulate of *Petronius* being expired, without quitting the Court, he re-assumed his first manner of Living; and whether it proceeded from his own inclination, or a desire to please *Nero*; he soon became one of the Emperors Confidants, who could find nothing agreeable to his Humour, but what was approved by *Petronius*; thus being possessed of the Authority of deciding what might be acceptable, he gained the Sirname of *Arbiter*, as Master and Comptroler in those Affairs. *Nero*, in the first part of his Reign, acted like a prudent wise Prince, and applied himself with care to the management of the State. However *Petronius* observed that he was naturally inclined to Lust and Sensuality, and therefore, like an able Politician, being in Possession of his Princes Mind, he seasoned it with honest delights; and procured him all the innocent Charms imaginable, in order to remove the thought of seeking after others; which would have been
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more irregular, and of worse consequence to the Common Wealth. Things continued in this Posture, while the Emperor kept himself within the bounds of Moderation; and so long *Petronius* acted chearfully under him, as Intendant of his Pleasures.

But the Emperor, sometime after, complying with his Nature, changed his Conduct, not only in respect to the Publick Affairs of the Empire, but in relation, also to his more private and Domestick Affairs; to his Sports and Recreations. He listened to others, rather than to *Petronius*; and insensibly plunging himself into Debauchery, he abandoned himself to his Passions; and became as Monstrous in his Pleasures, as before he had been Nice, and Delicate. The high advancement of *Petronius* drew upon him the Envy of all those who courted the Princes Favour, and of all others *Tigellinus* Captain of the *Petrorian* Guards, was a most dangerous Rival. This Man, from an obscure Birth, had in a short time, by his corrupt Manners, gained an absolute sway over the Emperors Temper; and as he knew his blind-side perfectly well, he set himself seriously to bring about the ruin of his Competitor; and by such means as very much endangered the Ruine of the Empire. The curious Artful Pleasures invented by *Petronius*, were of a more refined Nature, than the gross Debauches of *Tigellinus*; who foreseeing that the Credit *Petronius*, thereby, gained with the Emperor, would always be an Obstacle to his Designs;

Designs ; endeavoured therefore, to possess himself, entirely, of the Princes Heart, and engage him in the foulest Brutalities. For *Nero*, no sooner, hearkned to the Perswasions of *Tigellinus*, but he signalized his Power by the Deaths of *Sylla* and *Rubellius Plautus*, Persons dreaded by them, for their eminent Vertues, and in great Esteem and Favour with the People ; thus proceeding from one Degree of Infamy to another, arrived, at last, to such an Excess, that all manner of Crimes were perpetrated by him. Our ancient Favourite thus supplanted in his Employment, by the Artifices of a new one, and highly disgusted at the horrible Actions he had seen, gave way to his Successor ; withdrew from Court, indulged himself in the Pleasures of a Retired Life ; and then wrote that incomparable Satyr, in which he so exactly represents the Nature and Character of *Nero*, and under feigned Names of Lewd and Vicious Persons, exposed the Vices of that infamous Prince and Court. Whilst *Petronius* thus lived in a retired Tranquillity, *Tigellinus* laboured with all his Power to destroy him, and to establish his own Fortune upon the Ruine of his Rival ; for he greatly feared, that if *Petronius* were once reinstated in his Masters Favour, he might, by the Means of honest Pleasures, have restored *Nero* to himself, to the great Blessing of all Honest Men, and the Confusion of *Tigellinus*, and others, his most flagitious Pimps and Panders ; Knowing, therefore, that the Prince

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was naturally inclined to Cruelty ; he insinuates that *Petronius* was too familiar with *Stevinus*, not to be concerned in *Piso's* Conspiracy, and having suborned one of *Petronius's* Slaves to swear against his Master, to deprive him of all Means to justify himself, he sends the greatest part of his Domesticks to Prison. *Nero* was well enough pleased to find an Opportunity of parting with a Man who was become a check to his Affairs ; for the Vicious cannot endure the presence of such whose Sight reproaches them with their abominable Practices ; he readily received the Accusation against *Petronius*, and ordered him to be apprehended at *Cumes*, when the Emperor made a Voyage thither, and *Petronius* should be one of the Company ; but as it required time to deliberate, whether they ought to put a Man of his Figure to Death, without clear proof of the Crimes he stood charged with : *Petronius* perceiving that his Life was a burthen to his Prince, and that he only wanted some colourable Pretext to take it away ; that he might no longer be the sport of Slaves and Villains, he resolved to die. However, that he might not give himself a Precipitate Death, he opened his Veins, then closed them again, that he might have time to converse with his Friends, who came to see him, in his last Moments, which he spent not in Discourses of the Immortality of the Soul, and those celebrated Axioms which the Pride of Philosophers had invented to acquire Glory, and a Vain Opinion of Constancy, but with
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the recital of curious Pieces of Poetry ; and to convince the Spectators that he did not die, but only cease to live, He continued his ordinary Functions, took a particular Account of the Behaviour of his Domesticks, punished some, and rewarded others ; sat, as usual, at his Table ; and slept very quietly ; infomuch, that he rather seemed a Man in perfect Health, than one that was Dying ; at length, perceiving the time draw near of shaking off Mortality, after using a little Exercise, he fell into a calm and gentle Slumber ; so that his Death, tho' violent, appeared to his Friends as if it had been natural. Thus fell the Great, the Voluptuous *Petronius* a Sacrifice to the Ingratitude of *Nero*, and the Ambition of *Tigellinus*. Boast no more then of the Divine *Socrates*, and that constancy and firmness of Mind wherewith he drank the Poison ; *Petronius* yields not to him in the least particular : Nay, *Petronius* may claim the advantage of having quitted a Life infinitely more delicious than that of the Greek Philosopher, with the same serenity of Mind, and the same equality of Countenance.

But there remains one Objection still, against *Epicurus* ; his asserting the lawfulness and expediency of Self-Murder : This is certainly a very heavy Charge, but it is plain, that in this as in all other, his Enemies have had more regard to the weight, than the Truth of the Crime they charge him with, not considering that at the same time the weight of the Objection lay fuller up-

on themselves. Self-murder is undoubtedly a very heinous and abominable Crime; if we consider it, either as a Christian or a Philosopher; it is a Violation of the Law of Nature; and expressly repugnant to the Law of God. That we may not therefore seem to justify that in our Philosopher, which God, the Church, nay, moral Philosophy itself, so highly Condemns: Let us compare the Doctrine and Practice of *Epicurus*, with the Doctrine and Practice of those, who so vehemently exclaim against him; and if I cannot fully clear him in this point, I shall at least prove, that he was not single in his Opinion; and that his Enemies were much more guilty herein than himself. *Every Man* ought, says *Epicurus*, to make it his care so to Live, that Life may not be a burthen to him; and not to be willing to part with Life, till either Nature, or some intolerable Case call upon him to surrender it; and in that Case, we are to weigh seriously, whether it be more commendable for us to stay till Death come to us, or to go and meet it; for though it be an Evil indeed for us to live in Necessity, yet there is no Necessity for us to live in necessity: Since Nature hath been so kind, to give us though but one Door into the World, yet many Doors out of it. But although there be some Cases so extream, that in respect of them, we are to hasten and fly to the Sanctuary of Death; yet we are not to attempt any thing in that kind, but when it may be done Opportunely and Commendably. Thus you see in what limited Sense our Philosopher delivered this

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Doctrine ; it is not to be pursued, unless *some intolerable Case require it* ; nor then neither, *except it may be done Opportunely and Commendably*. And what is this intolerable Case, which may justify a Man Voluntarily to leap over the Battlements of Life ? Do his Precepts any where shew it ? No. Poverty it cannot be, for Wise and Bountiful Nature hath so provided against that ; that those things which are necessary are easie to be procured ; whereas those things which are unnecessary, are hard to come by. *If you live according to Nature, you shall never be Poor ; if according to Opinion, you shall never be Rich ; Nature desires little, Opinion is never Satisfied*. Neither can it be when any Pain whatsoever afflicts the Body. *No Pain is both intolerable and perpetual* ; for if it be long, it must be light, and if great, short ; it is either determined of itself, and succeeded, if not by an absolute Indolence, yet by a very great Mitigation ; or it is determined by Death, in which there can be no Pain. Neither can it be when the Mind is loaded or oppressed ; for *discontent of Mind is not grounded upon Nature, but upon meer Opinion of Evil ; and it is Reason alone which makes Life Happy and Pleasant ; by expelling all such false Conceits or Opinions, as may any way disturb the Mind*. Why then doth Epicurus so highly extol that Person, who when some intolerable Case calls upon him to surrender his Life, leaps over the Battlements of Life bravely ? To this I answer, Our Philosopher was of a Modest, Humble Temper

and Disposition ; not positive and Dogmatical as his Enemies generally were ; and therefore tho' he had fully answered all the Arguments which have ever yet been made use of to justify that abominable Crime, and had plainly demonstrated that it was Ridiculous for a Man out of a Weariness of Life, to fly to Death as a Sanctuary ; when his own Imprudence and Irregular Course of Life, is the only Cause of that Weariness. But as our Philosopher would not positively determine, but that such extream Case, might at some time or other happen ; for which Philosophy could find no other or more proper remedy than Death ; then and then only he encourages *to dispatch, and leap over the Battlements of Life bravely ; for neither is it fit for him, who thinks of flight to Sleep ; nor are we to despair of a happy Exit, even from the greatest difficulties ; in Case we neither hasten before our Time, nor let it slip when it comes.* And the Practice of *Epicurus*, fully evinces that he was very careful, not to hasten before his time ; for he endured the Tormenting Pains of the Stone in the Bladder, and other most acute Diseases for many Years together, with a most admirable patience, and invincible Courage ; and waited till extream old Age gently put out his Lamp of Life.

On the contrary, if we enquire into the Doctrine and Practice of other Philosophers ; we shall soon find that the Stoicks not only approved of it, but strictly enjoined Men to Embrace Death Voluntarily ; and from
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their own Hands. The Doctrine you have from Cicero, who in his Treatise *De Legibus*, implicitly Commends it in these Words: *I judge that Man worthy of Condemnation, who kills himself; if he do it neither by order of State, nor Compelled by any intolerable or inevitable chance of Fortune; nor Oppressed by any Ignominy of a Poor and Miserable Life; and in his 2d Tusculan Question, he expressly enjoins it in these Words: That Rule ought to be observed in Life, which prevails in the Grecian Feasts; either let a Man drink, or let him leave the Company; because a Man should drink with the same Freedom as others do, or go away, least being Sober, he should be abused by his drunken Companions; so if you cannot bear the Injuries of Fortune, you ought to avoid them by Flight.* Agreeable hereunto was their Practice; for thus Zeno, Father of the Stoicks, a Man of the most Spotless Character of any of the Philosophers, having by a fall bruised one of his Fingers, interpreted it as a Summons to the Grave, went presently home and Hanged himself, and was therefore by *Diogenes Laertius*, honoured with this Elogy: *A most happy Man who safe, sound, and without Disease, departed this Life.* Thus *Demosthenes*, to prevent being beholding to any one, but himself, either for his Life or Death, drank mortal Poison out of that Quill, which had given him immortal Life long before. Thus also *Democles* to prevent his Pollution, by the unnatural heat, of a lustful Greek Tyrant; who attempted to force him, leaped into a

a Copper of Scalding Water : And thus *Cleanthes*, *Chrysippus*, and *Empedocles* brake open the Gates of Death, and forced their Passage into another World. To these we may add the Memorable Examples, of that Prince of Roman Wisdom, (as *Lactantius* calls him) *Cato*, who with his own Hands and Sword, opened a Flood-gate in his Bowels, to let his Life flow out, having the Night before, prepared himself to fall bravely, by reading *Plato's* Discourse on the Immortality of the Soul ; and of the Famous *Cleombrotus*, who upon no other inducement, than *Plato's* Reasons in the same Discourse, threw himself from a Precipice, as if he went instantly to experiment the Truth of what he had so lately Read.

From all that hath been said, we may at length conclude, that *Epicurus* was a Person of a Sublime Wit, and profound Judgment ; a great Master of Temperance, Sobriety, Continence, Fortitude, and all other Virtues, no Patron of Impiety : Gluttony, Drunkenness, Luxury, or any other Intemperance ; that he was the greatest of all Philosophers, that the Doctrine which he Taught, was of all others the most Conducible to a happy Life ; and such as none besides himself ever Taught, by the pure light of Nature, unassisted by Grace : Nay, though *Epicurus* and his Doctrine, have been Exploded and Rejected ; through the Ignorance of some, and the Malice of others ; I will not be afraid to say, that Good and Pious Christians, are the truest *Epicureans* ;

reans ; they only have a right Notion of that undeniable Truth, which he so Strenuously inculcates, viz. *That all Felicity consists in Pleasure* ; they only know, that *to exercise one self, to have a Conscience void of Offence, both towards God, and towards Man*, is a Practice full of Pleasure, in this Life ; and will be rewarded with Inexpressible and Eternal Joys in the World to Come. Whereas on the other Hand, the Consciousness of an ill spent Life, is a constant and inseparable Tormentor, which perpetually haunts and afflicts the Guilty in this World, and will be a never dying, ever gnawing Worm of Misery to them in the next. In short, if we do not with *Epicurus* Place our Happiness, in Pleasure, and run that Race which is set before us, with Cheerfulness ; it will be vain for us to expect to hear at the last Day, that joyful Salutation of our Great Captain and Saviour ; *Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.*

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HIS
ADVICE
TO
DEMONICUS.

Translated from the Greek,
By Mr. DIGBY.

ASSOCIATES

ADVANCE

DEMONSTRATIONS

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By Mr. D. G. B. T.

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His Advice to

DEMONICUS.

WE are going, *Demonicus*, to discourse of Things, that will afford us an Opportunity of distinguishing between the Good and Bad Men, in reference to their Sentiments; there's a World of difference between them, even in their Conversation and Behaviour, for the one has only a regard to his Friends, when he is with 'em, the other Loves 'em at never so remote a Distance; the Friendship of the one is destroy'd in a little time, the other seems to be permanent and lasting; as 'tis natural then to think that they who are in pursuit of Vertue and Honour, will take for their Patterns the Virtuous, rather than the Wicked. I present you with this Discourse as a distinguishing Token of our mutual Friendship, and a clear Demonstration of the Familiarity I had with *Hipponicus*, for Children are not only entitled to their Paternal Estate, but also to the Friendship and Intimacy of their Parents Acquaintance.

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Now I have the Comfort to see not only Fortune willing to favour our Design ; but Opportunity likewise to declare it self for us. For you seem desirous of Instruction, and I make Profession of instructing. You are in pursuit of Wisdom and Philosophy, and I take upon me to Guide and Direct in those Studies.

They who write to their Friends exhortatory Discourses, discharge a very good Office, and do a very good Deed ; but that, notwithstanding, is not the chief Task of Philosophy. For they who inform Youth, not only how to attain to a Powerful and perswading Style, but how to correct their Lives and Manners, are by so much the more useful to their Disciples, than the others, that these teach them only how to speak, while these inform 'em how to live ; we therefore, not finding any real Occasion, for the first Part, and having chiefly in View the latter, shall take upon us, only to advise you, in reference to those Things, to the Prosecution of which Youth ought to be spurred up and excited, and those which they ought chiefly to decline and shun ; and at the same time to prescribe what Persons they ought to pitch upon for their Conversation, and how they ought to dispose and Oeconomise their Life ; for they alone who have followed this Track, have been able truly to attain to Vertue, than which, there is not a more estimable, nor equally valuable Good ; as for Beauty, 'tis either destroy'd with time, or impair'd by Sick-

Sickness ; and for Wealth, 'tis more subservient to Wickedness than Honesty and Vertue, for it not only promotes Idleness, but enables Youth to pursue their Pleasures ; and tho' Strength govern'd by Wisdom, is a blessing of great use, yet without that, 'tis more Pernicious than Beneficial ; and as it may be said to be an Ornament to Wrestlers, and other Practitioners in that kind, so it may be said to hinder and obstruct the Improvement of the Mind ; whereas Vertue alone (if it has taken due rooting and encrease in our Hearts) does accompany us even in our Old Age, is more profitable to us than Riches ; and more advantageous than Birth and Nobility, for she alone makes that compassable to her Followers, that all others find impossible ; they undergoing with Fortitude what appears terrible to the Multitude ; ranking Laziness among those Things we ought to blame, and Labour and Industry among those we ought to Praise. This we may plainly learn from the mighty Labours of *Hercules*, and from the great Atchievements of *Theseus*. The known Vertue of these great Men has stamp'd such a noble Character upon their Performances, that Time it self can never impair it. If you do but reflect on your Fathers way of living, you'll find in that, a Noble and Domestick Instance of the Truth of what I say, for he neither neglected Vertue, nor pass'd his Days in Idleness and Sloth, but inur'd his Body to Labour, and his Mind to undergo Perils and Dangers ; he had neither
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an inordinate nor unseasonable Love for Wealth, but enjoy'd the present Good as being Mortal, and took Care at the same time of his Substance, as if he had been immortal; he did not live after a sneaking nigardly Manner, but honourably and magnificently, and was bountiful to his Friends, preferring those that were diligent and serviceable to him even to his Relations by Blood. He was of Opinion that in contracting a familiar Friendship, Nature was to be consider'd, preferably to Law, Morality before Lineage, and a judicious Choice before Necessity. 'Twould be an endless Work to relate all his Actions; and we shall account for them exactly at another time.

We have here given you a Copy of *Hipponicus's* Natural Disposition, which you ought to take for a Rule in the regulating your Life, making his Practice your Law, and endeavouring to be a zealous Emulator of your Fathers Vertue.

'Twould be a shameful Thing that Painters should be able to come up to the Perfectional Beauties of Animals, and that Children should not make it their Business to imitate the distinguishing Vertues of their Parents. Be convinc'd therefore, that no *Athlete* ought to prepare himself more against the Encounter he is to have with his Adversary, than you to strive to come up to a Par with your Father in his excellent Study and Endeavours. Now 'tis impossible you should execute this, unless your Mind is fill'd with due Preparatory Instructions;

ons ; for as the Strength of the Body is en-
creas'd by proportionable Labor, ſo the Soul
is fortify'd by proper and vertuous Di-
ſcourſes.

Wherefore, I ſhall endeavour in a ſuc-
cinct and ſhort manner, to lay before you,
the Means, by which you may, at the ſame-
time, not only attain to the moſt conſum-
mate Vertue, but likewise gain the general
Applauſe of all Mankind. Let this then be
your firſt Rule, not only to Venerate the
Gods by Sacrifice and Worſhip, but to ob-
ſerve religiously your Oaths ; for as that
implies a plentiful Eſtate, this is a Testimo-
nial of Real Honour and Vertue.

Be careful then conſtantly to pay your
Duty to God in private, but never omit it
in the Publick Worſhip ; by which means
you'll ſhow yourſelf to Venerate the Gods,
at the ſame time to have a due regard to
the Laws.

Let your Carriage and Behaviour to your
Parents be ſuch, as you would wiſh your
Children ſhould be towards you.

Exerciſe your Body not to improve your
Strength, but ſo far forth as tends to the
Procuratiſon of your Health ; you may pro-
poſe to come up to this, if you moderate
your Labour ſo, that you ſtill are capable
of doing more.

Neither applaud an impertinent Laughter,
nor *Close in with* a raſh Diſcourſe, for
the one is Fooliſh, and the other Madneſs.

Never think that can be ſpoke with De-
cency, that Modeſty is aſham'd to act. Don't

affect a demure or severe Look, but always have a presence of Mind: For by the one you will appear self-conceited, by the other always Wise.

Esteem that most to become you which is Decent, Modest, Just, and Temperate, for in these chiefly consists the Morality of Youth. Never consent to do a shameful Act by the Hopes you may conceive that it may never be known, for tho' you conceal it from others, you'll still be Conscious of it to your self.

Fear God, and honour your Parents.

Have a Modest and due Respect for your Friends, but be obedient to the Laws.

Pursue those Pleasures only that are accompanied with Honour and Glory; for that Pleasure that has Vertue for its Companion, is a valuable Good, whereas without it, 'tis a detestable Evil.

Be careful to avoid the Occasions of being aspersed in your Reputation, tho' you know they are Lies you are charg'd with, for as a great many will be ignorant of the Truth, as to Fact, so they'll be liable to be impos'd upon, by Rumor and Report.

In all you do, imagine every body will know it, for admit you could keep it a Mystery for a While, 'twill be at last unfolded and made Publick.

You'll gain a confirm'd Reputation if you are known to avoid those Actions, you Censure and blame in others.

If you are a lover of Learning, you'll acquire great Knowledge.

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Those things you have attain'd the Knowledge of, must be retain'd by Practice, and at the same time you must take care to inform your self of those things you are Ignorant of.

'T would be as great a Shame not to learn a useful Discourse, as not to receive a good Present your Friends should make you.

Spend your leisure Hours in hearing good Discourses, by so doing, you'll learn with Ease and Facility what has cost others a great deal of Labour and Pains to find out.

Set a greater Value on the having receiv'd many instructive and useful Lessons, than on the possessing great store of Wealth; for the one is a fleeting, perishable, and transitory Good, the other is durable, nay, everlasting; among all the Things this World affords us, the Possession and Enjoyment of Wisdom alone is immortal.

Don't think much to take a long Journey, to hear those who make Profession to teach useful and profitable Things, for 'twould be a shameful and foul Reflection, that Merchants should undertake such tedious Voyages by Sea, for the Lucre only of encreasing their Wealth, and that Youth should repine at a little Land Journey to Refine their Notions and Cultivate their Mind.

As to your Behaviour, be affable and easy of access, and let your Language be Courteous and Civil; the one requires you should take notice of those you meet; the other, that you should speak obligingly to 'em. But

be sure to carry it handsomly to all in general, tho' you converse Familiarly, but with the best, by which Procedure you'll disoblige no body, and be certain of the Esteem and Friendship of the Men of Merit.

Let not your Visits be too frequent to the same Persons, nor your Discourse too long on the same Subjects, for there's a Satety of all Things.

Enure your self to Voluntary Labour, that you may be the better able to undergo what Necessity shall lay upon you.

Take special Care to govern and Suppress whatever can be the least Blemish to a handsome Mind, as sordid Gain, Anger, Voluptuousness and Grief.

You'll Compass this, if you esteem that the greatest Gain, that procures you a good Reputation, rather than that which Augments your Wealth; you'l Conquer Anger, if you behave your self towards Offenders, as you would have others behave themselves to you, when you Transgress: And you'l bid fare to get the better of Pleasure, if you frequently reflect, how shameful it is, to have the Command over your Servants; and at the same time be a Slave to your Passions: And you'l master Affliction, if you seriously look into other Men's Misfortunes, and at the same time consider, that the Condition of Man, renders you liable to the same.

Be no less exact in keeping the Secrets entrusted to you, than you would be faithful in reference to Depositum's of the greatest Value;

Value; for a Good and Vertuous Man's *Morals* should Gain him more Confidence and Credit than any Oath.

As you ought to distrust the Vicious, so you ought to believe the Vertuous; never Reveal your Secrets to any, except it is as much their Interest to keep them as it is yours, they should be kept. If an Oath be tender'd you, take it on two Accounts, either to clear your self from any Crime lay'd to your Charge; or else to free your Friends from Danger: But never for the sake of Riches, swear by any God, although you might do it with a safe Conscience; for by so doing, you'll be thought perjur'd by some; while others think you Avaricious.

Never Contract a Friendship with any Body, till you have first examin'd how he behav'd himself to his former Friends; for you'll have good Reason to hope, that, he'll be the same to you, as he was to them. Take a sufficient time before you profess your self a Friend; but that once done, endeavour to be always such; for it is equally shameful to have no Friends at all, and to change them often.

Do not try your Friends to your prejudice, and yet at the same time take care to know their disposition towards you; you'll easily do this if you put on necessity, when you really don't want; and Communicate things to 'em as secrets, that in Fact are not so; by which means you'll be sure to receive no Damage from their Infidelity, if

they are false ; and if they are faithful, you'l thereby discover their Integrity.

You may make a Trial of your Friends in the Misfortunes that attend Life, and by their sharing in your Dangers ; for as we Try Gold by the Fire, so we distinguish our Friends by Adversity.

You'l discharge your self best of your Duty to your Friends, if you do not wait till they apply to you ; but freely, and of your own accord Relieve and Assist 'em when occasion requires.

Think it as dishonourable to be out done by your Friends in good Offices, as to be overcome, and worsted by the Malice and Evil practices of your Enemies.

Do not reckon them only to be your Friends, who grieve at your Misfortunes ; but likewise those who do not envy your Prosperity ; for a great many will express concern when their Friends are Afflicted, that shall look with an Invidious Eye on the Liberalities of an Indulgent Fortune.

Speak kindly of your absent Friends, to those that are present, that they may not think you are unmindful of themselves, when they are absent.

Be decent in your Apparel, but not Foppish : now he that keeps up to decency, may be splendid in his Apparel, whereas the Fop shall be extravagant, and Whimsical.

Do not Covet a Superfluity of Riches, but the Enjoyment of a Competency ; entertain a mean Opinion of those, who are continually heaping up Wealth ; and yet
know

know not how to make use of what they have ; for it fares with these Men, just as it do's with those, that Possess a fine Horse, without having the skill to Ride him.

Endeavour to acquire Wealth, that it may be useful to you, as well as posselt by you ; now it is useful to those, who relish the fruition thereof, whereas it is barely a Possession to those, who know not how to make a right use of it.

Set a due Value on the Riches you are Master of, for two Reasons ; the one, that you may be able to Pay a large Fine if it be requisite ; the other, that you may have wherewith to relieve a Friend in Distress ; as for the other regards of Life, Love 'em with Moderation, and not excess.

Be Contented with what you have, and seek at the same time to make the best Improvement of it you can.

Never upbraid any one, with his Misfortunes, for Fortune is common to all, and no Body can see into futurity.

Do all the good you can to Vertuous and good Men ; for a good Office done to a Man of Worth and Merit, is a Noble Treasure.

If you oblige unworthy Men, you'll be requited as they are, who feed other Peoples Dogs, and as these bark as well at those that feed 'em, as at Strangers, so those are apt to injure as well their Benefactors, as their Enemies : Be as much averse to Flatterers as to Sycophants and Impostors , for both the one and the

other are equally Pernicious if believ'd.

If you admit for Friends those that gratify and encourage your Wickedness, you'll dishearten any one, from incurring your Displeasure on the Score of Vertue.

Let your behaviour towards them that approach you be familiar and obliging, and not stiff, they are very different personages; for the haughty Carriage of the one, can hardly be born with even by their own Domesticks, while the others engaging way is pleasing to every Body; now you'll shew your self Courteous, and win the good will of every one, if you are not Captious, Quarrellsome and hard to be pleased by those you Converse with; in order to which you must not oppose too roughly those that Passion and Anger shall hurry away, though at the same time they are altogether in the wrong, but on the contrary give way to their Transports, and when they are Calm, take an opportunity to remind 'em of their Error: never put on a serious and grave Countenance, when the Jest is going round, nor affect Levity and Airiness, where gravity is requir'd, for whatever is ill-tim'd and unseasonable is Vexatious; above all things take care not to do a good Office after an ungraceful manner, as a great many do, who at the same time they serve their Friends, do it disagreeably and disgustfully: Avoid wrangling, because 'tis odious; and shun Censoriousness, because it is provoking.

Have

Have a special Care how you associate with Men of the Bottle ; but be sure (if occasion makes you fall into such Company) to withdraw before the Liquor gets the better of you ; for he whose Mind is overpower'd with Wine, is like the Chariot, whose Driver is cast out of the Box. This going at Random for want of the hand to guide it, and the other running all manner of Risques and Dangers for want of thought.

Have greatness of Soul enough to Relish Immortality, and at the same time Moderation enough to enjoy the Transitory Blessings Heaven has bestow'd upon you.

Make a Right Estimate of the Advantage Education has over Ignorance ; They who are possess'd of the one, turn all to their Advantage ; while the others are generally mortify'd and afflicted ; it frequently happening that they suffer in Fact, for what they have indiscreetly utter'd.

Speak well of those you desire to make your Friends, before them you are sure will tell it 'em again ; for Commendation is the beginning of Friendship, whereas Slander and Backbiting is the source of Hatred and Enmity.

In point of Counsel and Deliberation, take Examples of the past, for the future ; for what is Dark and Mysterious, becomes Plain and Easy by what has already happen'd.

Take time to deliberate and advise ; but lose no time in executing your Resolutions. It belongs to Heaven to prosper our undertakings. But it is our Business to consider what we do.

Thofe

Those things you are ashamed to speak of with reference to your self, and at the same time would be glad to Advise with Friends about; relate 'em as if they concern'd others, and not you, by which means you'll know the Sentiments of those you Consult, without discovering your self.

When you have a mind to Advise with any one concerning your private Affairs, examine well first, how he has manag'd his own: For he that has been faulty in the Administration of his own Concerns, will never be able to Advise well with Reference to those of others: You'll be most excited to Consult and Advise, if you seriously look into the Miscarriages of Temerity and Rashness; for we then take the greatest Care of our Health, when the Pains and Tortures of our Infirmities are fresh in our Memory.

Imitate the manners of Princes, and practice their Studies: Now you shall seem to Copy and Emulate 'em, that you may improve your Reputation with the Publick, and Confirm the Princes good disposition towards you.

Be Obedient to the Laws of the Princes; but look upon their Manners to be more powerful than their Laws: For as he that Lives under a *Democracy*, must observe the People, so it behoves him that Lives in a *Monarchical* Government, to admire the Prince: If you are plac'd in Power, take care to make use of no ill Men in the Administration thereof; for what ever they

they do amiss, will be ascrib'd to you.

Do not make it your Business to acquire vast Riches in publick Employments. But take care to Discharge 'em with so much Integrity, that when you leave 'em, you may do it with Honour and Reputation, for the Esteem and Favour of the Publick is much more valuable than Wealth.

Neither be present at any Evil Action, nor protect any that shall be guilty thereof; for you'll be thought your self to act what you Defend and Patronize in others.

Procure to your self as much Power and Interest as you can, and at the same time be contented to live upon the Level with others; that you may appear to love and practice Justice, not through want of Power, but for the sake of Decency and Equity.

Prefer a Just and Honourable Poverty to ill gotten Riches. For Probity and Justice are by so much preferable to Wealth, that this is only of use to us while we live, while those do us Honour even after our Death; besides, the Wicked may participate of that while none but the Vertuous can partake of these.

Do not rival those that thrive through Wickedness, but rather approve and imitate them that suffer for the sake of Justice; for the Just have this Advantage, at least, over the Wicked, (if no other) that they exceed 'em in good Hopes and Expectancy.

Have a necessary regard to all that relates to the support of Life. But Cultivate your Mind as much as you can; for a handsome

some Mind is a Noble Thing, tho' shut up in a Human Body.

Enure your Body to Labour, and your Mind to Wisdom, that by the one you may be able to execute your Resolutions, and by the other determin what you ought to do for your Advantage and Interest.

Consider seriously with your self whatever you are to speak to; for it is the fault of a great many to let their Tongue outrun their Thoughts.

Imprint this Maxim deeply in your Mind, that there is nothing certain in this Human and Mortal State; by which Means you'll shun being transported with Prosperity, and being dejected in Adversity.

There are two seasonable Times to speak, either on those Subjects you know perfectly well, or on those that necessity puts upon you: Now it is in the latter that it is better to speak than be silent; in the other it is better to be silent than talk.

It is allowable to be pleas'd with good Fortune, and to be Moderately griev'd at Afflictions; but never manifest your self either in the one or the other; for it is preposterous and ridiculous, that we should take the utmost Care to hinder our Riches, and at the same Time expose our Mind.

Be more cautious in avoiding any thing that is Blameful and Faulty, than of Dangers and Perils; for as the Wicked ought to be afraid of Death, so the Vertuous and Good ought to fear doing any thing that is dishonourable.

Use

Use your utmost Endeavour to live securely, but if you are at any time oblig'd to hazard your Person; then seek no other Safety during the War, than what is consistent with Honour and Glory, and not that which is attended with Shame and Infamy; for Destiny has decreed all Men should die, but to die well, is the particular Privilege of the Vertuous and Good. Do not wonder if a great deal of what I have said to you, don't suit with your Age; for I am not unsensible of that my self. But I chose at one and the same time to give you my Advice concerning your present Behaviour, and leave you Precepts and Directions to guide you hereafter. You'll easily discover the Utility of these Things; but you'll find it a difficult Matter to meet with a faithful Counsellor, that shall advise you with Tenderness and Good-Will; Therefore, that you may not be necessitated to have recourse to others, but may here find, as in a Magazine, what you have occasion for, I thought it convenient to omit nothing that I was able to instruct you in. I shall give God a great many Thanks if I am not deceiv'd in the Hopes I have conceiv'd of you: As it is the Common Practice of most to delight rather in that Food that gratifies their *Palate*, than in that that is wholesome and Salutary; so they seek the Conversation of those Friends that are Co-partners in their Vice, rather than that of those who remind 'em of their Faults. But I no wise doubt but you have resolv'd to do quite

quite otherwise. I ground my Judgment on your Diligence and Labour in your other Studies; for it is reasonable to believe that he that enjoyn's himself the practice of what is most Commendable and Best; will curteously receive from others, their Exhortations to Vertue. It will be a mighty incentive to your prosecuting what is Vertuous and Honourable, if you duely consider that the Pleasure arising there from is genuine and unmixt. Sloth, Idleness and Luxury are follow'd close at the Heels by Vexations and Trouble; whereas a laborious and strict Adherence to Vertue, and a Temperate, Sober, and well regulated Life, renders our Pleasures more solid and sincere: Those afford us at first some sort of Satisfaction, which is afterwards succeded by Grief and Sorrow; while the difficulties and uneasiness that accompany this, is ever attended with delight. Now in all our Actions, when they are past, we are not so deeply affected with their beginning as we are sensibly touch't with their Conclusion and Ending; for generally speaking, the greatest part of the Actions of our Life are not transacted so much for their own sake as for the ensuing Consequences thereof; Consider with your self that the Vicious and Wicked are Capable of doing any thing, and stick at nothing; they having lay'd that as the Ground and Foundation of their way of Living; but the Honest and Good cannot swerve from the Rules of Vertue, but they'll immediately be Censur'd and find a great many

many Reprovers. We are not for the most part so much incens'd against Transgressors and Offenders, as we are, against those that pretend to a more than ordinary Vertue, and yet differ in nothing from the Vulgar; and this with all the Justice imaginable, for since we with Reason blame those that are unfaithful in their word, and are giv'n to Lying; shall we scruple to Condemn those who through the whole Course of their Lives, have under a specious Appearance practis'd, nothing but Vice? We may justly say of such a Cast of Men, that they are not only injurious to themselves, but also, that they are Traitors to Fortune; she having liberally bestow'd upon 'em, Riches, Honour and Friends, when at the same time they shew themselves unworthy of her Favours. If it be no Crime for Mortals to guess at the Thoughts of the Gods; I think they notifie to us by familiar Examples, how differently they are dispos'd towards he wicked, and the Good. For *Jupiter* having beg'd of both *Hercules* and *Tantalus*, (as the Mythologists tell us, and as it is generally believ'd) he made the one Immortal, for his Vertue, and adjudg'd the other to the greatest Tortures. Now they that look into these Examples, ought thereby to be spur'd up, to the Practice of what is Vertuous; and not be Contented with what we have said, but likewise learn the best things the Poets have exprest, and read whatever the Wise and Learned have writ that is of any use. For as we see the Bee settle upon every Flower, in order to
extract

extract from it the Vertue and Quintessence thereof : So ought they to do, who covet to be inform'd and instructed ; they must leave nothing unattempted, but gather from all parts what is for their use ; for with all this Care they'll find it difficult and hard enough to overcome the Viciousness of Nature.

unmindful in their words, and in their actions to lying ; that we struggle to Condemn those who through the whole Course of their Lives, have under a specious Appearance, practis'd nothing but Vice? We may justly say of such a Class of Men, that they are not only injurious to themselves, but also, that they are Traitors to Fortune ; ~~the having literally bestowed upon her, Riches, Honour and Friends, when at the same time they themselves unworthily~~ of her Favour. It is no Crime for Mortals to grieve at the Thoughts of the Gods ; I think they ought to be so by familiar Examples. **W I N I S.** ~~For I suppose~~ towards the wicked and the Good. For I suppose having heard of both Alexander and Cyrus, (as the Myologists tell us, and as it is generally believ'd) he made the one immortal, for his Vertue, and adding the other to the greatest Torments, for they that look into these Examples, ought rather to be spurred up, to the Practice of what is Vertuous ; and not be Contented with what we have said, but likewise learn the best things the Poets have express'd, and read whatever the Wise and Learned have writte that is of any use. For as we see the Beetle upon every Flower, in order to

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